

ESSAY

THE EPISODE OF THE MAHABHARAT,

KNOWN BY THE NAME OF

BHAGAVAT - GEETA ;

BY BARON WILLIAM DE HUMBOLDT.

(A LECTURE ^{ON} DELIVERED IN THE BERLIN ACADEMY OF SCIENCE

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Translated from the German

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OSTACANTO

Preface.

PREFACE.

It is hoped that this Essay of the learned Baron Humboldt* will prove a valuable aid towards the understanding of the system of the Geeta in the hands of all those, whom duty or predilection may lead to studies of this kind.

One of the principal causes of the intricacy of Indian theology and philosophy is, no doubt, the want of compendious and clear monographies on the various systems. Half a dozen treatises, similar to the present in method and size, and based on the original text books of each system, would be more serviceable for the advance of knowledge with regard to these matters, than so many voluminous works in which the views of different ages, systems, and even nations, are, under the general name of "Indian" Antiquities, thrown together into an unwieldy mass.

The time in which Indian poetry and philosophy was over-estimated, is gone, no more to return;—may it be succeeded by a period of penetrating as well as discriminating knowledge, and impartial valuation.

It will scarcely be necessary to remark that the translator does not consider himself answerable for every particular view of the author, though, of course, he

would not have undertaken the task if he did not consider the whole as a highly valuable and correct performance, which is likely to be useful to students even in India.

The difficulty of rendering faithfully and intelligibly the masterly, but *highly* philosophical, language of the original, has been so great that the translator hopes to meet with indulgent readers. Perhaps a reference to the Sanscrit Original, or to Schlegel's translation, may serve to clear up many apparent obscurities.

Should these pages find any readers among young Hindoos, it is hoped that they will acknowledge the perfect fairness and deep research, with which the learned author conducts his disquisition; and that they will learn from him an art in which their own ancestors were certainly not backward, that of *thinking*. And if they think *aright*, and examine the holy books of the Christians, with a fairness similar to that with which one of their own is here investigated, they cannot remain in doubt concerning the value of either.

G. H. WEIGLE.

OOTA CAMUND,
March, 1847.

[*Baron William de Humboldt was the younger brother of the still surviving eminent traveller. He held several high political situations in his mother country, Prussia, and occupied a distinguished rank among its philosophers and scholars. His great posthumous work "On the sacred language of the Island Java," is a stupendous monument of his genius and learning. The almost incredible extent of his linguistic knowledge was even less wonderful than the highly sagacious manner in which he used it for the investigation of the most interesting problems regarding the history and physiology of the human mind. He died in 1834.]

Equanimity is designated by a peculiar word, which expresses the exemption from the duplicity of good or evil success. The infatuation of this duplicity, which proceeds from desire and aversion, is the cause of all perturbations among created beings. (VII 27) The wise man disentangles himself from it, and consequently there is no expression strong enough for his equanimity. Not only heat and cold, pleasure and pain, success and failure, happiness and misfortune, victory and defeat, honour and disgrace, must be the same to him, he must stand impartial between friends and enemies, he must have the same value for earth, stones and gold. (II. 38 VI 7—9 XII 17—19) His abstraction from the commotions of earthly existence, the opposition which he forms in this respect to the vulgar crowd, is delineated in various images in this poem, which is otherwise devoid of imagery.

He who as the tortoise dooms with its limbs

Withdraws the senses from the sensual objects everywhere
"His wisdom is confirmed" (II 56)

The man whose passions enter his heart as waters run into the
unwilling passage ocean, obtains happiness not he who lusteth
in his lusts (II 70)

"What is a gift for all creatures
In that waketh the collected one"

"What is waking time for the creatures
That is might for the contemplative Mune" (II 69)

Both the accurate distinction between mind and matter, and the annihilation of action, lead towards the knowledge and contemplation of the deity which is the source of highest perfection, the former in a positive manner, by the establishment of the identity of all that belongs to the realm of mind, the latter in a negative manner, by removing the perturbations which arise from the actions. It is therefore necessary to fix accurately the idea of the Godhead, as proposed by Krishna.

In doing this I shall continue to quote the leading passages of the original. I have purposely taken great care in the selection of these passages and should wish that those who pay a more earnest attention to objects of this kind would take the trouble to refer to those passages in the context, in which even those who are

*These passages are given by the learned baron in almost minutely literal German translation. It has been thought expedient in the present paper to quote the verse on IV 18. These wherever it gives the same sense, as that which Humboldt feels. In the quoted passages but where this is not the case, a close rendering of Humboldt's version is given. (Annotation of the translator)

not conversant with Sanscrit, will be aided by A. W. Schlegel's Latin version. This version is so masterly and of such scrupulous faithfulness, it handles the philosophical matter of the poem with such ingenuity, and is written in so genuine a classical style, that it would be a pity, if it were merely used as an aid for the interpretation of the text by the Sanscrit scholar, instead of being diligently perused by all those who occupy themselves with Indian philosophy.

To facilitate the understanding of the passages which will soon follow, it must be remarked, that when Krishna (who is the speaking person in most of them,) speaks of himself, he thereby means the highest, or to speak more congruously to the purity of the system before us, the absolute deity. Krishna accompanies Arjuna in the shape of a war, (IX 11) of a descendant of the ancient King Ardra, and Arjuna when he recognises him as a god asks his pardon (XI 41, 42) on account of the familiarity with which he had formerly conversed with him. According to Indian Mythology, Krishna is the eighth of the ten incarnations or descents (avatara) of Vishnu. These manifestations of the deity in a succession of animal and human shapes are not mentioned in our poem, which is altogether devoid of mythological imagery. Yet Krishna mentions, (IV 6—8) that

He appears in the world from age to age.

But while Krishna is an emanation of the deity, the deity itself or rather he in his intimate connection with it, remains undisturbed in everlasting existence, and with regard to this distinction between the emanated being and the fountain of emanation, he speaks of God and himself, as of two distinct beings only, as far as I have been able to see in a single passage, when he says:

Towards that or good or evil I direct myself, from whom comes
nates the ancient progress on of all things (X 4)

Now God is the eternal, indivisible, undivided and therefore simple, being, which is distinct from all perishable, visible, and individual beings (XII 3 XIII 21, 25.)

That which among the gods as of all this is not a
trophy, is superior and of another nature from that which it is
into life and eternal.

He who is thus called into life and forever the one and the
is even he who is called the supreme soul, who's more being
once obtained, they never return to earth, that is my nature.
(XIII 27, 28)

"Incorruptible is he it known to thee, that (being) by which this universe was expended"

"The corruption of this eternal being no one is able to effect" (II 17)

God is omniscient, all pervading, incapable of increase, infinite, the Lord of all things, there is nothing above him, he is one, and must be worshipped in singleness of mind (VII 26 III. 15, 22 XI 19, 20 IX, 11, 17, 18 VII 7, VI 31) Arjuna says concerning him

"I can neither discover nor middle nor any beginning, of thee, Lord of all endowed with all forms" (XI 16)

"Thou art the father of this world, the moveable and the immoveable thou, the venerable and grave teacher there is none like unto thee, and where in the three worlds, is there one above thee matchless Lord!" (XI 42)

The abode of God is remote beyond the whole creation.

"Neither the sun, nor the moon, nor the fire, enlighteneth that place from whence there is no return, and such is the supreme mansion of my abode" (XV 6)

God is the creator of the world, all things exist through him only, he is their imperishable origin (IX 4, 10, 13 VII. 6, 7, 10)

"I am, O Arjuna, that which is the seed of all things in nature and there is not any thing, whether animate or inanimate that is without me" (X 39)

"The man who by his works worships Him from whom the principles of all beings proceed, and by whom the whole universe was spread forth, by that means obtaineth perfection" (XVIII 40)

As God has created all things, so he is All—and All exists in him. This is one of the principal doctrines of this system, and therefore one which is most variously illustrated. This doctrine seems connected on the one hand, with the idea of the divine infinity which comprehends the universe in itself and on the other hand with the notion, peculiar to Indian Philosophy, of the origin of finite things out of other finite things. As this philosophy knows nothing of a transition from non-existence to existence, or the reverse, the very thought of creation out of nothing is necessarily excluded, and it follows that every effect must be co-existent, nay co-eternal, with its cause. If, therefore, God is the creator of all things, it follows that all things must have had their existence in Him even before He created them. This consequence is not expressly drawn in our poem, but as the principle

is clearly and distinctly stated (II, 16) the consequence is self-evident.

Whatever belongs to the realm of mind, is not only of kindred nature, but identical, and therefore man is able to comprehend within himself (in his *mental self*, for the Sanscrit language combines the ideas of "mind" and "self" in the word *Atman*) all the other creatures, and in these, to comprehend God. But while the divine mind has a divided and separate existence in the individual created beings, it has also an invisible, imperishable and undivided existence apart from the creatures, and this its undivided nature is the true fountain of all existence.

What is the peculiar excellence in every created thing, is God. He is the splendor of the stars—the light of the flame,—the life of the living—the strength of the strong—the intellect of the intelligent—the discretion of the discerning—the holiness of the holy. (III 8—11 X 38) Whatever relation can be imagined to exist between him and the world, in that he actually stands, as father, mother, preserver, refuge, &c. He is the doctrine, the purification, the holy writ, the silence of mystery (IX. 16—18 X 38) the never ending time. (X. 33) In the tenth lecture Krishna reviews the whole creation (19—42) from the fish in the water up to the Gods, he mentions the mountains, seas, winds seasons, and periods of time—the leaders of armies, sages, saints, poets, the races of heroes—and in every description of beings he identifies himself with the most excellent of its kind. Among the descendants of Pandu he is Arjuna—among the saints Narada, among the recluses Vyāsa, among the poets Uśanā, &c. Even the grammatical forms and letters are not forgotten. Among the composite words he is that kind which connects two ideas in an independent manner (Dvandva)—among the letters *A*, a thought, which is probably based on mystical views of the Alphabet unless it be merely expressive of the veneration with which the invention of writing was regarded. I mention this last point expressly because, if not interpolated, the Distich in question (X 33) proves, that our poem was composed at a time when the Sanscrit Alphabet already existed. At the conclusion of this interesting passage Krishna says that all the things enumerated are only intended as single instances, and that the whole of the beings, in which he manifests his miraculous power, cannot be named. Whatever is great, distinguished, and excel-

cause, out of which every being, even Brahma himself, has arisen, is called in Manu's laws (I 11) existing and not existing at once. I do not believe that this is to be explained by saying (as it has been said) that the existence means the absolute essence of God, and the non existence our incapability of perceiving it with our senses. If we enter fully into the train of ideas here exhibited we see that by this expression the last barrier which opposes the universality of God, is pulled down, the universal being would not be all comprehensive and infinite if a non existence remained opposed to its existence. And in a truly philosophical point of view it must be said that God, even because he comprehends the cause of all existence within himself, must needs comprehend also the cause of non existence. And an existence which is subdivided into an infinite number of creatures, and combines them all, is not to be likened to any other existence, wherefore it is said in another passage

"The highest deity is without beginning, end, or end, neither called existing nor non-existing. (XIII 39)

a thought which is identical with the one just quoted, only proceeding from another point of view.

The term 'non existence' has a different meaning when it is intended to designate that which is opposed to the really and substantially existing (in a moral sense). It is then the opposite of virtue and truth, as in XVII 28

The creatures are in God, (VII 12)

"In Him is included all nature, by him all things are spread abroad. (VIII 22)

"Dwelling in the nature, O tower of the senses, the world rejoices on account of its honour and glory. (XI 36)

But he is not in them (VII 12 IX. 4.) Yet this last sentence means only that he is independent of them, comprehending them in his infinite nature without being limited by their finite one. For in other respects which do not interfere with his infinity, he certainly is with them: enters and leaves their bodies and dwells in the heart of every man (XV 7-11. XIII 15, 17) Still the existence of God & the creatures is not an absolute and real one: in the same sense as their existence is him it is an indwell *in a certain respect only* (XIII 16.) And the system takes great care not to lower the divine nature by the doctrine of the existence of the finite creatures in the infinite creator. In one passage

the declaration that the creatures are in God, is immediately succeeded by its opposite, and the existence and non existence of the creatures in God is pointed out as the summit of miraculous power in the divine being, a doctrine by which the analogy of other passages teaches us to understand that activity of the divine mind by which it connects all beings with itself and yet excludes all limiting consequences of this connexion. (IX. 4, 6.) The poetical solution of this contradiction is the following simile

Understand that all things rest in me as the mighty air which passes everywhere, resteth for ever in the ethereal space. (IX 6)

That which connects the creatures with God, is the divine nature. It is the same in them all. God is the spirit living in them all. Therefore every one may obtain a knowledge of the creatures by self contemplation and by contemplation of God.

"Knowing this (knowledge) thou shalt not again fall into folly O Pandava,

By means of it thou shalt behold the whole of the creatures in thyself and then in me. (IX 35)

He who beholds in every creature himself and every creature in himself

With devoted mind seeing everywhere the same;

"He who beholds me everywhere and every thing in me

"I forsake not him and he forsakes not me

"He who worships me as present in all things, having obtained unity

Wherever he be he is a devoted man in me,

He who by mental identity beholds everywhere the same

"Whether happiness or pain he is esteemed a consummate devotee. (VI 30-32)

The miraculous power of God which I have just been mentioned, is also called a magical and delusive one, which shows that the only true existence is after all, the imperishable and eternal existence of God while all the remaining, variable existences are only a delusive image produced by the deity. But because it is difficult to conceive, that God is not limited by the part which he takes in finite existence, and to abstain from confounding his real and invisible existence with the delusive one, (VII 25) this miraculous power deceives men. The Lord of the creatures is said in another passage to sit in the region of the heart, and to delude by his magic those who are attached to the rolling wheel of finite existence. But he, who attains unto God, conquers this magical illusion. (VII 14, 15, XVIII 61)

For he not only perceives the double nature of God, which is taught by our system and is aware also of the relation which both the natures bear to each other.

- * Earth water fire air, ether mind, intellect,
- * And self consciousness: thus is the nature divided eight fold
- * This mylon or nature—for did not from this know, I have a neither supreme one,
- * One whose essence is life, by which this world is supported
- * Understand that from this womb all creatures proceed

(VIII 4—6)

For the better understanding of it is passage it is necessary to remark that the three intellectual powers which are here enumerated as part of the lower nature of the Deity, are frequently placed on a level with the senses in Indian philosophy.

The mind (manas, which is identical with the Latin *mens*) is that power of the soul which corresponds to perception and action in the body, for the Hindoo philosophers assume, besides the five senses five instruments of action, and place these two bodily powers into one class with the mind as the eleventh

The self-consciousness (*chinkara* literally that which forms self) reflects the external and internal impressions and is therefore allied to selfishness.

The intellect (*buddhi*) forms desires.

Above these three is the pure spirit which is related to the divine nature (*atman* or *parusha* *)

In our poem this psychological system is not expressly exhibited, but we see from the beginning of the thirteenth lecture and from several other passages that it was that of the poet. We see from this that the human nature is only animation, a finite representation, of the divine nature. When God creates bodies, he enters them, when he allows them to fall into perdition, he recedes from them, while inhabiting them he uses the instruments adapted for the communication of the soul with the external world

- * My eternal part whose essence is life, draws to itself in the world of life
- * The senses and the mind which is a slath agency
- * Wherever the Lord enters a body and where he leaves it,
- * He apprehends the senses and unites himself even as wind up
- * perfumes the fragrance from the flowers
- * He overrules hearing eye, touch, and smell and the mind
- * And thus exerts himself in the objects of sense (IX 4—9)

* See Combrooke in the Transactions of the Asiatic Society Vol I Part I Page 30 31 and I turned extracts from the Pundit Parry Journal Asiatic, VI 102—104

God therefore unites himself to mortal bodies, and acts in procreating them, and founding human institutions. He even is under a necessity of acting, lest the wheel of the world should stand still. But the connection with the finite world does not contaminate him, acting does not limit him, he only allows nature to have its play, and here the same doctrine returns with regard to the divine being, which had before been inculcated to men, the doctrine that active exertion is necessary, that only the dependence on the result of action shackles the freedom of the mind, and disturbs its rest, while complete equanimity dissolves even the active exertion into inaction (IX. 8, 9)

* Nothing oh Partha remains to be done for me in the three worlds

* Nothing worth attaining remains unattained yet I move in action

* Were I not indefatigable in action—

* Seeing that men everywhere follow my footsteps—

* Ansh later would be these worlds if I were not to act

* I should be the author of confusion and should destroy mankind (III 22—24)

* The four castes have been created by me distinct in qualities and works

* Behold in me, tho' thus acting the eternal One who acts not *

* Works do not contaminate me nor am I desirous of the fruits of action

* He who thus knows me, is not bound in works (IV 18, 19)

* By my supervis on nature produces both the moveable and the immovable

* Thus is the season, O Kaunteya why the world revolves (IV 10)

* Because he is without beginning and without quality—the ever last age and supreme spirit,

* Even when he is in the body, neither acts nor is affected;

* As the all moving ether from the mistiness of its parts passes everywhere unaffected,

* Even so the Omnipresent Spirit remaineth in the body unaffected (XIII 31, 32)

In this finite world not only the existing creatures must needs perish, but also the creatures which have perished must needs be born again. The universe itself runs through a similar circle in the course of certain millennial periods, which are called the days and nights of Brahma, and God is he who destroys and regenerates the universe—

* This interpretation of the learned Heron is very doubtful. (Note of the translator)

"Those who know the day of Brahma which comprehends a thousand ages—

"And the night which ends after thousand ages—these are acquainted with day and night

"In the coming of that day all things proceed from invisibility to visibility,

"At the approach of night they are all dissolved into that which is called invisibility,

"The totality of creatures, having existed, is again dissolved

"At the approach of night, and involuntarily it is reproduced at the approach of day (VIII 17-19)

"At the end of the period Kalpa all things, O son of Kuntī, re-turn into my nature

"At the beginning of another Kalpa I dismiss them again

"Leaving on my own nature, I dismiss again and again

"This totality of creatures, involuntarily, at the behest of nature (IX 7, 8)

"I am the creation and the dissolution of the whole universe,

"There is not any thing greater than I, O despoiler of riches,

"And all things hang on me even as precious gems upon a string (XII 6, 7)

This last simile, Philosophy seems to have borrowed from Mythology unless the latter has made use of the philosophico-poetical expression for its own ends. For also in plastic representations* the series of created things is figured by a pearl string. It is interesting to meet in this manner with a hieroglyphic deciphered in poetry or with a poetical thought translated into hieroglyphics. Here is the place to view also the returning visits of the deity itself on earth, for the deity likewise procreates itself again and again. Thought itself and the whole realm of mind cannot subsist in rest, but is dependent on self-exertion, on ever renewed procreation.

"Both I and thou have passed many births, O Arjuna,

"Mine are known to me but thou knowest not mine, O destroyer of enemies;

"Although I am not in my nature subject to birth or decay, and am the Lord of all created be-ings

"Yet, having command over my own nature I am born by the delicate power of my own self

"Whenever there is a desire of spirit, O Bhārata

"And an arising of injustice I create myself

"For the preservation of the just, the destruction of the wicked, and the establishment of virtue, I am born from age to age

"He who from conviction acknowledges my divine birth and goes back to be even so,

"Doth not, upon leaving the mortal frame, enter into another for he is re-born into me (O Arjuna, (IV 5-9)

Another way of explaining the origin of creatures is the following. The foot does, instead of the crea-

tion term for "body" another word (Ishetra) which might be translated "the terrestrial principle" but which we shall render with the more general term "matter." As the composing parts of this matter he enumerates the five elements, the five objects of the senses, the eleven organs of the body, self-consciousness, intellect, pleasure and pain, desire and aversion, multiplicity, thought, firmness, and what is very surprising—the invisible. (XIII 1-7.) In opposition to this visible matter he places him who knows matter. And him Krishna represents as identical with himself. The connexion of him who knows matter, with matter, is the essence of all creation.

"Know O Bhārata that everything which is produced in nature, whether animate or inanimate

"Is produced from the union of matter and spirit (XIII 26)

"As a single sun illumines this whole world,

"Even so he who knows matter, illumines all matter, O Bhārata (XIII 33)

There would be no gap in the system before us, if we were to leave this doctrine, which is only set forth in the XIIIth lecture, quite out of sight, and I acknowledge that I find it in no way clear. I am chiefly perplexed by the component parts of matter here enumerated, among which the twenty-five elementary substances of Indian philosophy* are, for the most part, easily recognised, but mixed with others, which seem partly to be contained in some of the first (as desire and aversion in the mind) and partly to be distinct from earthly matter. Thus I should have taken the invisible for identical with "him who knows matter." The latter expression occurs in an equally dark passage of Manu's laws (VII. 12-15) in another, rather subordinate meaning.

God has regard only to the disposition of the heart. He accepts of all that is reverently offered to him—water, flowers, leaves. He is equally disposed towards all. Whoever directs himself towards him may tread the supreme path, be he a Brahman or a slave. But those who feel kindly with regard to all creatures those who are endowed with virtue, equanimity, piety, are dear to him (IV. 26, 32, 33 XII. 13-20)

God is the true object of all real knowledge; he is absolutely the object of knowledge. After the exposition of this thought, and the recapitulation of God's

* Aquest R.C. glos de l'Arjuna's II p. 1. Pa. 2 pl. 2 R. 2 Ar.

* Chait. roset. I. c. p. 20, 21.

qualities, the essence of God is stated to be that of a being which comprehends all finite creatures, and yet, in its own infinity, is free from all that is finite, a contradiction which finds its solution only in His nature (XIII. 12—17).

In the representation of a system which is not exhibited in a scientific form, but clothed in a dialogue, and which, besides its moral tendency of giving instruction on the method of attaining supreme happiness, forms an integral part of an epic, I have thought the utmost simplicity doubly necessary. I have, for this reason, been careful only to view, till now, those passages, in which the poem decidedly treats of the highest deity, or rather of the absolute idea of Godhead. In doing this I have used the word *God*, the rather, as in most of the passages Krishna speaks of himself and therefore of a *personal* being. All the passages which might have momentarily obscured this view or rendered it apparently confused, I have hitherto kept out of sight, but shall now recur to them —

The most important idea of which we have now to treat is that of *Brahma*, or the divine substance. To prevent mistakes, I have first to observe, that this word which terminates with the short *a* is the *Neuter Gender* of the form "*Brahman*" and distinct by its termination as well as by its gender, from the masculine with long *a*, the name of the *God Brahma*.

The neuter form has not been chosen inadvertently. For also in our poem, Krishna—God, and Brahma—the Godhead (where they are not altogether identified) seem to be distinguished as the personal divine Being and the universal divine substance. Mention is even made of the *whole Brahma* (VII. 29) and the word is mostly accompanied by the attribute "*Supreme*," as if the idea of Brahma admitted of degrees of extension and intensity (VIII 3 XIII 12).

From many passages it appears that Brahma and God are identical terms. The Brahma pervades all things, (III. 15) in the above description of God as the object of knowledge, the expression "*The supreme Brahma*" is exclusively used (XIII 11—17) and the highest perfection is the transition into the Brahma, that is, into the Godhead (II 72).

Krishna is identical with Brahma (X. 12.) he is the Supreme Brahma itself.

A distinction however seems to lie in this, that it would be impossible to turn this sentence, and to say,

Brahma is Krishna, for Brahma is the supreme and original divine power, resting as it were in its own eternal nature, while Krishna, the God, has the additional character of a *person*. For this reason Krishna is named together with Brahma in the following passage

"He who pronounces Brahma, him who is designated by the unpronounceable Om and remembers me,

"On quitting his mortal frame—he goes the supreme path (VIII 19)

In another passage even a gradation is not undistinctly hinted as existing between the Brahma and Krishna. After a lengthy description of the pious sage it is said: He who is thus minded,

"Is formed for being Brahma

"And thus having become Brahma, his mind is at rest and he neither lengthens nor shortens

Being the same with regard to all creatures he obtains my supreme service."

"By service he knows me, how great, and who I really am,

"Then, having really known me, he forthwith enters me

(XVIII 33—35)

Here the transition into Krishna is represented as the last and highest stage of perfection, which remains to be attained even after man has become conformable to Brahma.

Both beings are even more fully distinguished as begetting and conceiving deity in the following passage

"The great Brahma is my womb in it I place my fetus

From this O Bharata, is the progeny of all nature

"The great Brahma, is the womb of all those various forms which are conceived in every natural womb

"And I am the father who soweth the seed (XIV 34)

This quite corresponds to the oriental idea of a separation in the divine power, of a proceeding and re-entering of some part of it. And yet this way of thinking seems not to be familiar to our poem, as it only occurs in this one passage.

In the verses just quoted, a general conceiving power is placed above all natural wombs. A similar generalising tendency we find also in other instances. *Natun* is made of absolute action (*karma*), of a motion (*akalara*), and of beings which are above the spirit, above the creatures, above the Gods, and above the offerings. It therefore seems that the Indian philosophy, wherever it observes powers or qualities belonging to individual beings, views them in pure abstraction, enlarges them to unlimited generality, and, far from stopping short at

the mere mental operation of forming these abstractions, establishes them as real and original existences. The result of this peculiarity is double, on the one hand, that these fundamental and original existences are the origin of the individual powers, on the other, that they in their purity and generality, enter more or less into the nature of Godhead.

Absolute action is expressly defined to be the creating or dismission, which is the origin of all existing things (VIII 3). For the Sanscrit language has but one word for the ideas of creating and dismissing; (*try*) faithful in this respect to the philosophical creed which teaches that every effect is already contained in its cause, and needs only to issue from the cause in order to come into existence. For this reason the idea of action is viewed in its most original shape, in the act of creation. This comprehends all the other actions, more especially that of offering, (III 14) while it has its own origin in the divine being, (III 15) the first cause of all things. If we view the absolute action in this manner, we no more wonder, why it is placed in immediate connection with the Godhead, and wish that which is beyond the spirit, and why it is said that he who turns into Krishna in order to free himself from age and death, shall know both these, and the whole of action (VII 29).

That which is above the spirit is explained by Krishna (VIII 3) by means of an expression which signifies literally the essence of self and is generally expressive of the unalterable nature of a being of its personal character. (see for instance V 14, XVIII 60) This idea is here elevated to that absolute generality in which only it can apply to the divine being which contains in itself all the causes of its existence, and is the first and original person. That which is above spirit must, however, not be confounded with the supreme spirit, for which the Sanscrit has another expression (*paramatman*) which occurs also in our poem (XIII 31.)

That which is above the creatures Krishna calls (VIII 4) the divided existence. The peculiarity of finite creatures consists in their marked personality, consequently in having a character of their own, and in being distinct from all others. Now the first of these points led to the general idea of that which is above the spirit, the second to that of the thing above the creatures. For in a system which teaches, that all the creatures, notwithstanding their separate existence, are but one, the mind was naturally led to the assumption

of the general idea of a being, endowed with the power of dividing itself into distinct existences.

That which is simple and invisible (*the monad*) forms the opposition to divided existence. It is identical with the Godhead and Krishna, for they both are that which is simple (VIII 3, XI 37). But that which is simple, is, as it were, the highest and most general divine principle, for it is the origin of the godhead itself, the godhead has its existence with it and out of it; a thought in full accordance with the above mentioned relation between cause and effect, which is completely and elegantly expressed in Sanscrit in the single word *sambhavam* (III 15).

In answer to the question "who are the most pious devotees, those who worship Krishna in general, or those who adore him as the Monad?" it is said that both will reach perfection; but that the latter have chosen the more difficult task, because man, who is in the body, can only with difficulty rise to the idea of that which is invisible (XII 1-6). In a desire of expressing yet more adequately the monadic character of the Deity, the mystical name *Om* seems to have had its origin, as it combines three sounds (*a, u, and the Nasal*) in one sound and character.

"That which is above the offering" is a title attributed by Krishna to himself in his bodily shape (VIII 2-4). This expression does not receive any additional light from parallel passages, as (VII 30,) but we may suppose that the act of assuming humanity was considered as an offering, and that he, the God in human shape, might therefore exult himself as the highest, all comprehensive offering.

The Gods (*devae*) are according to the philosophical systems of the Hindoos only beings of a superior order, the first of created beings, (XVII 4) but not to be compared with the true divine being, the origin of all things. They are subject to the limiting influences of nature, in the same manner as man, (XVIII 40) and dwell in Krishna, together with all the other creatures (X 14, 15). Those who are dependent on the effects of their actions, and have not yet emerged to the pure state of the worshippers of the highest god, bring offerings to them, (IV 12) and accordingly they go, after death not to the highest deity, but only to them (VII 23).

~ Even Brahma is in Krishna. For the latter says of himself:

"I am the seat of Brahma, and of the incorruptible Ambrosia, of the eternal law, and of endless bliss. (XVI. 27)

And Arjuna says of him:

"I behold, O God, within thy breast, the Devas assembled and every specific tribe of beings;

"I see Brahma on his Lotus-throne; all the Rishis and heavenly genies. (XI. 15.)

Krishna is greater than Brahman (XI. 37.) This passage, however, and XIV. 27.) are, as I shall afterwards show, grammatically ambiguous, and only the context can decide whether the God Brahman, or the divine substance Brahman is meant.

That which is above the Gods, is called the spirit, (Purusha) in an eminent sense, and as this idea is important for the understanding of part of our poem, we must endeavour shortly to explain it.

The original meaning of the word Purusha is that of manhood. But its general use shows that it originally designated man in so far only as he is related to superior beings and to the entire realm of mind; for it is used even of the creator. In two passages of which a translation has been given (VIII. 22. XV. 4) it stands for the original creative spirit. In X. 12; XI. 18—38 Arjuna gives this name to Krishna. When Purusha has this distinguished meaning, it generally occurs with attributes: "the highest" (VIII. 22) "the eternal, divine" (X. 12) "the ardent" (XI. 38) "the original" (XV. 4) but also without them; "the spirit." (XI. 18.) This already shows, that Purusha is more than a mere synonymous term for "the Godhead" and if we enquire farther into the use of the word, we find that it has a more extensive meaning, and denotes a distinct quality or rather activity in the Godhead. It is the principle of action, which, ever spiritual, ruling and sovereign, rests in nature, enters into connexion with its finite side—and thereby generates and creates on earth. For of this activity even the godhead cannot divest itself in the Indian Philosophy; by means of it identity is established, in a certain respect, between God and the creatures, and the possibility given for man, to behold God and all the creatures in himself; and from the idea of this creative activity, of this generative penetration of nature, the use of the word Purusha for the Deity seems to proceed. It is the creative spirit in nature; and when Krishna (VII. 8) calls himself

that which is noblest and most subtle in every class of things, he calls himself with regard to men their virtue power, which is expressed in the Indian language by the inflexion of the radical vowel with the auctor termination; Paurusham. In a very remarkable passage of Manu (XII. 118—125,) it is said that the Brahman is able to behold the universe in himself. Gods and creatures are distributed there among the various parts of the human body in a fanciful manner which is quite foreign to our poem. But after this it is said, "all these are ruled by the supreme spirit, who is more subtle than an atom (an expression with which we shall presently meet in our poem) and whom some call the everlasting deity (Brahman)." The description which is then given of his creative activity corresponds exactly to what we have just described.

"He penetrates all creatures with sixfold divided matter,"

"Turns them for ever, like a wheel, in birth, growth & destruction."
(Manu's laws XII. 124.)

From the poem now under consideration I shall adduce two passages in proof of the above view of Purusha, though they contain some ideas which can only be fully explained hereafter. In one of these passages the Godhead bears the name of "Poet." To the youthful vigour of a people just beginning to be enlightened, poetry appears not like a human art, but like real creation, and again the creation itself with all its wonderful variety of shape and effort, called forth by the magic art of the deity, may well be compared to a poem which, dazzles the fancy.

"By means of undiverted thought, settled in habitual devotion,
"The thinking man goes, O Partha, to the supreme, divine Purusha,

"He who large in mind the end poet, the lawgiver, him who is more subtle than an atom—

"The supporter of the universe, of inconceivable form, of unshaken splendor, remote from darkness,

"He who does so in the last hour, settled in a steady mind, in service, and in strong devotion—

"Finding his whole soul between his brows, that man goes to the supreme divine Purusha. (VIII. 9—10)

"Know that the nature as well as the spirit (Purusha) is without beginning,

"Know also that changes and qualities are co-existent with the nature;

"The words *नो मायया संनिविष्टः* seem to mean more literally "expanded in five forms." The sense, however, cannot be doubtful. He penetrates them by means of the five elements.
[Note of the translator.]

- "Nature is that principle which operates in the agency of the instrumental cause of action."
 "Purusha is called the cause in the perception of pleasure and pain."
 "Purusha standing in the nature enjoys the qualities which proceed from it."
 "His connexion with the qualities is the cause of births as good and evil womb."
 "He is the director, the spectator, the nourisher, the enjoyer, the high Lord."
 "Supreme spirit likewise is he called in this body, he the Supreme Purusha."
 "He who knows nature and the Purusha, together with the qualities."
 "Wherever he be he is henceforth not born again."

(XIII 19-23)

The spirit which is expanded through the universe, admits of degrees according to the various stages of its limitation. Krishna makes a threefold distinction between him who is divisible, and identical with all creatures; him who is indivisible and standing on the summit, and a third one, the supreme spirit, who penetrating the three worlds nourishes and governs them. Because this latter spirit is elevated, above the divisible one, and superior to the indivisible one, he is called in the world and in the Veda the supreme one (XV 16-18). We recognise here the Indian method of ascribing a real existence to general ideas. To the divine essence which is divided among the creatures and which is generalised and personified into a divisible principle another principle of superior and contrary nature is opposed, but, to complete the system, these both are combined in a still higher principle which unites their opposite properties. Manu (I. 49) makes the universe to consist of the subtle bodily elements of seven *gunas* of immense power—Purushas—the commentary explains them to be the five elements, self consciousness and the great soul and then he adds that which is perishable, arises from the imperishable. Here, therefore, the word Purusha is used of primary powers in general, but still it combines even here the ideas of creation, and of infinity.

Nature is, according to Krishna's doctrine, equally eternal with the deity (XIII 19). It possesses three qualities (*gunas*) which land the spirit whenever it allies

*Humboldt translates here—

"Nature is called the cause of the performance of that which is to be done." I have thought it better to give W. Chisholm's translation into the text but think that Humboldt's version is notwithstanding its simplicity perfectly correct. [note of the translator]

itself to nature. If the word "bind" is understood all engaging in earthly and worldly affairs which distract man from the entire concentration of his thoughts on the Godhead, and thereby prevent him from obtaining the last end, the highest rest. The three qualities of nature differ in the various degrees of worth attached to the binding principle.

The first and noblest is *Sattva*, the quality of Being, namely of that being which is free of all defect and thoroughly real, and which, in the sphere of knowledge, is truth, in the sphere of action, virtue. The word which is in Sanscrit an abstract form, derived from the participle of the word "to be" is used both for truth and virtue. I shall translate, the name of this quality by the word "essence" in order to preserve as much as possible the connexion between its meanings.

The second quality is *Rajas*. The literal meaning of this word is "dust" but its root (*ranj*) means, "to cleave, to attach and, (by an easy metaphor,) to give color," a derivative from this root is *raja*, meaning at once color and desire. All these expressions are closely connected, as well in their metaphorical as in their original meaning.

Several of the meanings attached to the root *ranj* may have commended the word *rajas* for the designation of the second quality of nature. The easily excitable nature of the dust like atoms of matter, the dazzling fire of the colors, the easily attaching and soiling nature of the dust, may have prompted the use of this word. According to the various points of view there are more or less noble subdivisions of this quality. Energy, fiery passion, rash resolution all belong to it, kings and heroes are endowed with it, but always there is an admixture of something mundane and terrestrial, by which this quality is distinguished from that of essence. Those who are under its influence love all that is great, mighty, and splendid, but they pursue vanity, are entangled in the variegated multiplicity of the world and are even called impure (XVIII 27)—an expression which alludes to the contamination which the worldly minded cannot escape. For although impetuous violence is the principal character of this quality, it is yet necessary to combine with this the idea of an inferior moral stage which is unable to reach the greatness and purity of the first quality, and is even liable to sink down to actual contamination. I have endeavored to comprehend the

various ramifications of this idea in "the word earthiness which expressed at once the parent of that which is various, and the entanglement in that which is finite — Yet I feel that the word is too abstract and of too wide a meaning, if compared with the Indian expression.

The third and lowest quality of nature is Tamas—darkness. It needs no further explanation.

The difference between these three degrees of entanglement in the nature is set forth most philosophically with regard to the three stages of knowledge, which were mentioned before* (XVIII. 20—32.) He who has the essence, beholds in all creatures only the one undivided existence. He who has the quality of earthiness, beholds in them only the various and individual divided existences. He who is clouded by darkness, attaches himself to single things, taking them for the whole, and by prejudice mistakes the real nature of things. The real and indivisible existence, which is only intelligible to the first, is lost sight of by the second, and misunderstood by the third.

Krishna gives to Arjuna the following general exposition of the three qualities :

"Essence, earthiness and darkness are the qualities of nature,

"They, O hero ! bind the eternal spirit within the body

"Among them, essence on account of its purity, resplendent and efficacious,

"Blinds by the desire after happiness and knowledge, O pure one,

"Know that earthiness is passionate, arising from the excitement of thirst,

"And blinds the spirit by the desire of action, O haughty

"Know moreover, that darkness is begotten by ignorance, and bewilders all spirits;

"By means of supineness, fluctivity, and sleep it blinds, O Bhārata (XIV. 2—8)

Subsequently in lecture XVII. and XVIII. Krishna defines a great number of objects,—actions, offerings, gifts, faith, reason, &c.—according to the difference arising in them from the various characters of the people endowed with one or the other of these three qualities, and it is easy to imagine the manner in which this is done. Whatever is performed with purity of design, with self-composure and equanimity and with a mental direction towards the supreme being, belongs to the first quality; whatever proceeds from false motives, and is done in quest of passing pleasure, in the service of

momentary passion, in an inordinate manner, and in a mental direction towards single and limited objects, to the second; whatever is enveloped in error, perversion and stagnant obstinacy of mind, to the third —

There is undeniably something truly philosophical in this view of nature, by which, first of all, that which is real and essential is distinguished from that which is defective and merely specious, and by which the sources of defect are found in the want of power, and the want of harmony, while even that which is real, is represented as a limitation of nature, because it is still finite.

A passage which Colebrooke* adduces from a commentator of a philosophical work, would lead us to believe, that the three qualities are divided according to their various gradations, among Gods, men, and animals, and that therefore earthiness would be the character of all men indiscriminately.* But this is in no case the meaning of our poem. It is clear from the two last lectures, that the qualities are variously distributed among men. More doubtful is whether the difference of caste has any influence on the distribution of qualities. It is certainly said that the duties of caste are distributed according to the qualities arising from the peculiarity of each order, (XVIII. 41. IV. 13.) and essence might be attributed to the Brahmins: earthiness to the warriors; but as there are four castes, it would be necessary to bring the two last under the one head of darkness; and it seems every way preferable to give a more general meaning to the word "quality" in the passages just quoted.

The actions arise from the three qualities, and while man considers himself as their author, they are really produced by the energy of the qualities. (III. 27—29.)

Similar is the case with regard to God. The three qualities originate in him; and are the cause of his above mentioned magical power, which deludes men, because they do not comprehend that God is still above the qualities and imperishable. (VII. 12—14.) The qualities, however, are only in God, because nature itself is in him, "for with nature they are in immediate connection, (XIII. 24.) and God is as little limited by them, as by nature and by his own activity; for this reason he is called as once void of qualities, and enjoying the qualities (XIII. 17)

The conquering of these qualities leads to immortality, (XIV. 20,) and although there is no being, neither on earth nor in heaven, neither among the Gods, nor among men, in which they do not exist, yet men must exert themselves, to be freed from them (II 45.) Those may be regarded as free, who, perfectly equanimous, with regard to all earthly results, view with indifference the play of the passions within their own bosom, and devote themselves exclusively to the meditation on, and service of the deity (XIV. 22-26.)

The system of Indian philosophy, to which the doctrine, whose theorems I have endeavoured to explain, belongs, is on the whole that of the Sankhya that is, the system which tries to explore nature with arithmetical accuracy and completeness by enumerating its principles. There are various branches of this system, but they all agree in teaching, that impending evil must be averted, and that the way to do this, is the clear perception of accurately distinguished truth. One branch of this system stops short at the reasonings of common logic, and denies that there are proofs of the existence of God as an infinite being. The creator himself, according to this system, is finite and has his origin from the nature. A second branch of the system the Yoga doctrine, not only places an independent and infinite God at the head of all existing things but it finds the true means for the obtaining of everlasting bliss in the most profound and abstract contemplation of the nature of this God.*

Krishna makes a clear distinction between both branches, for in the second lecture he tells Arjuna to hear with a mind prepared for Yoga the same things which had hitherto been proved to him by logic (Sankhya) — (II 39.) In the whole of his subsequent expositions, Krishna evidently gives what he had there promised. His doctrine is therefore the Yoga doctrine. In former times he had already revealed it and it had been handed down traditionally by the wise men of former ages but in the course of time it had been lost and therefore he explains it anew to Arjuna (IV 1-3.) It is however, a secret doctrine, which can only be imparted to those who are worthy (XVIII 65-69.) Whether and in how far our poem agrees with the work of Patanjali (the author of the Yoga Sutra) it is impossible to decide from the short hints of Colebrooke. The idea of

Yoga is one of the characteristic parts of this philosophy, and belongs, as we should say, to its practical side. I shall therefore now proceed to the exposition of this idea, connecting with it the doctrine of the supreme good, and of the means for attaining it, and complete the exposition of Krishna's doctrine with this practical part.

Yoga is a noun formed from the root *yuj*, the latin *iungere*, and denotes the junction of one object with another, and to this meaning the various derived meanings of this word can be reduced. In a philosophical sense Yoga is the steady direction of the mind towards the godhead, which abstracts from all other objects even from its own thoughts, puts a stop, as far as possible, to every motion and function of the body, meditates exclusively on the essence of the godhead, and strives to unite itself to it. I shall translate the word Yoga by devotion,* as I have already done in some of the quoted passages (VII 8-10.)

The first requisite of devotion is the suppression of all passions, the abstraction from all the influences of the senses, and from all external objects, which are calculated to stimulate them. Only when the supremacy of the spirit is established, devotion can be powerful

1 The aspiring devotees behold Him, resting in Himself —

The imperfect, thoughtless people though aspiring behold Him not (XI 11)

In this manner we are led back to what has been said above concerning the annihilation of action by means of indifference to its result, for we have seen above, (II 47, 48) that equanimity and devotion are used as synonymous terms. After every emotion of passion, nay, of the most moderate inclination has been destroyed, and the soul disposed for complete impartiality, (VI 9) thought and abstract contemplation become

*Humboldt translates it by a German word which means 'the diving into a depth of contemplation'. In his defence of this translation he remarks by the way that 'Schegel's word devoted, is not suitable

(1) Because it does not represent the original meaning of the Sanskrit term Yoga, the junction of the religious thinker with the object of his thought

(2) Because according to Patanjali a Yogasutra (Colebrooke's lec page 56) the meditation of the Yogi may possibly be directed to special topics distinct from the Godhead

(3) Because the word "devotion" will be useless in those passages in which yoga is attributed to the Godhead as one of its energies or qualities

As it would have been hopeless to attempt a translation of the German word used by Humboldt the usual English terms "devotion" or "devotee" etc. have been used in the text. (Notes of the Translator)

predominant Thus the mind undisturbed by any extraneous impression, and self collected is to dive into the thought of Godhead and to cleave with unwavering perseverance to the fundamental truth But again as we have before observed the system carries its doctrine to the extreme Even inward thought is to be suppressed, every inward as well as outward change which might interfere with complete rest with the unalterable presence of the imperishable being is to be done away This is described as an extinction of the terrestrial spirit One might be inclined to think only of the suppression of all thought relative to earthly objects In Manu's laws (VII 122) it is said concerning the highest spirit that he can only be reached by slumbering thought. The old commentator explains this of the shutting up of the outward senses But I doubt, whether this way of interpretation, by which surprising and extravagant assertions are softened down into quite ordinary thoughts, will correspond with the real meaning of the system

A classical passage with regard to devotion is the following

As a lamp standing in a windless place moves not—that is the devotee

Of the devotee whose mind is subdued who is collected in self-devotion

When the thought rests stayed by the service of devotion—

And when beholding himself in himself by himself man rejoices

When he knows nothing purely intellectual, transcendent happy state—

And when he firm never wavers from eternal truth

When having reached this he knows of no gain preferable to this,

And when he thus standing is not moved even by heavy rain fortune—

May he know that this separation from the conjunct on which pain is called junct on (Yoga-devotion.)

This devotion is to be accomplished by means of a decree descending thought

By entire relation of the devotee which unites an self knows by totally excluding through the mind the totality of senses

Let him gradually rest with an heart that has obtained firmness

Thus he is not on himself let him think nothing whatever

Wherever the variable unstable mind wanders

From here from there bringing it back may he lead it east to his own self

For it is the best way to the direction of quietude which

It is when he is not started by anything who has become Tranquil, and is without spot (VII 123-124)

To these rules others are added in several other passages (V 27, 28 VI 10-15 VIII 10-14) of a mystical and superstitiously subtle kind, but still resting on the fundamental ideas of this doctrine He who aspires to this devotion, is to have a seat neither too high nor too low, covered with skins and sacrificial grass, (kusa) he is to keep his neck unmoved, and his body in equilibrium, to draw back his breath high into the head, to repose in measured distances of time, to direct his eyes towards the centre of the eyebrows and the tip of the nose and to pronounce the mysterious name of the godhead Om!

From this doctrine and school the Indian Yogees of the present day have undoubtedly had their origin Warren Hastings in his introductory letter to Wilkins' translation of our poem gives an interesting description of such a person who had made such an impression on him that he thinks it not impossible, that by this systematical separation of the soul from the emotions of the senses, and out of a source of thought, so free from every adventitious mixture, "new tracks and combinations of sentiment, and doctrines equally founded in truth with the most simple of our own," might have proceeded. But it is difficult to acknowledge in such extravagances even where they are sincere and free from simulation, any thing else but the same fantastic mysticism, which is to be recognised in varied shapes, and in different climes, as the perversion of the most various systems and religions

Our poem at least does not favour this exercise as the permanent occupation of an otherwise inactive and merely contemplative life. We have seen above what stress is laid on action and on the most energetic action on the field of battle, how the endeavor, to stay the tendency of the earthly powers towards action and change is designated as a delusion how every one is exhorted to exert himself in conform to with the rules of his estate but at the same time to keep his mind above action by sad ferrency to his results.

The speculative starting point of Krishna's doctrine is evidently the principle that the pure truth, that truth which is the appreciation of things as they really are, (satyam) cannot be found by a discursive and reasoning method; that the mind must be prepared for its reception by purifying it from all that is unclean and trifling; that the function of intellect must be rendered passive; that the lower senses of truth must be quietened.

ed, and the spirit directed to that point, in which the human self is connected with the objects of metaphysical thought, being itself one of them

By the acknowledgment of the identity of the whole realm of mind and by the doctrine, that the principle in man which renders him a limited creature is his individuality, this doctrine obtains a very marked distinction between the finite and infinite—

It even appears as if truth were represented as indwelling in man, and only evanescent by gradual oblivion. When Krishna asks Arjuna at the end of the dialogue, whether he has now reached firm knowledge, Arjuna responds

By thy help error has disappeared and recollection returned—

Free from doubt I am firm and ready to accomplish what thou sayest (XVIII 73)

As the tendency of the system is towards purely intuitive knowledge, it exacts of the mind first of all firmness and steadiness on the application of which qualities towards the point which is to be investigated, success naturally depends. The formation of the moral character is thus made a means for the investigation of truth and all the powers of the mind are summoned for the gaining of this single point. The results of this mental treatment must necessarily be the same in every case while those who seek the truth by means of dialectical reasoning and are swayed by individual inclinations and tendencies with regard to their actions are divided in manifold views and opinions (II 41—44). Nothing therefore is more inimical to this doctrine than doubt, which is accordingly represented as a crime

Void of knowledge and faith goes the doubting man to ruin
Neither this nor the coming world is happiness to the doubting one

He who acts in self-doubt and devotion and destroys doubt by knowledge

He the spiritual man is not bound by the actions O deep sea of riches (IV 40 41)

From the last line we see what is here the meaning of "spirit." It is not the power of thought which is principally active in the doubting man but the source of immediate intuitive knowledge.

The necessary preparation for devotion is knowledge for in order to reach devotion it is necessary that man should have previously ascended to the highest of the three qualities, that of essence and the way to this knowledge

When knowledge enters all the doors of this body, filling them with splendour,
Then know that essence reaches its maturity (XIV 11)

By knowledge is to be understood that science which, as it were, connects all the culminating points of particular research, namely the distinction between things perishable and imperishable, the discrimination of matter and him who knows matter, and the attainment of the last degree of perfection (XIII 27, 2 XVIII 56). Because this knowledge influences the spirit and character, all the virtues of the sage and saint are admitted into its description, it is commended and praised as the fire which burns to cinders the actions that entangle man, as the sun which irradiates the highest path, as the purification which is to be obtained by the saint within himself. Of its possessors Krishna says, that he regards them as identical with his own self (IV 33—38, V. 16 17, VII 16—20).

The foundation of this knowledge is exemption from all sensual excitement. At the approach of the serene silence, which is its result, the spirit takes possession of the whole man (II 63).

To an intuitive knowledge and a state of mind like that which has been described in the devotee, faith must necessarily be allied. (VI 47 XII 2). Faith saves from destruction even those, who misguided by passion, are led astray from the steady pursuit of the highest end (VI 37—46). This faith is represented as preceding knowledge and leading to it because an inward sense of truth points out the objects over which knowledge subsequently sheds her fuller light (IV 38). Faith is threefold, according to the natural qualities, because it arises from the character of man. This character and the object of faith in every individual, are in immediate connection. For faith is the correlative of character and the faithful person partakes of the qualities of the object of his faith (XVII 2, 3).

Faith, knowledge, devotion, and every other mental exercise however, have for their highest end the exemption from the necessity of new birth after death (IV 9 XIII 23). Man may on being born again, pass into nobler and happier creatures, (VI 41 42) he may in the intermediate times, enjoy heavenly bliss, (IX 20, 21) but his last aim is the total exemption from this eternal rotation of returning existence, the rescue from the bondage of birth (II 51). In a philosophy which regards every action, every emotion of the senses, and

practical energy, and to such energy which may be able to produce something preternatural, to change the kind and the limits of existence. This must be expected from a tension of mind which is principally based upon the firm perseverance of will, and effected by a training in which passions are subdued, sensual emotions suppressed, all outward impressions removed, and even all the functions of the body brought to a stand.

Patanjali's Yoga doctrine has an express chapter on this devotional energy *vibhūti*, "the change" eminently so called. It is placed in various kinds of magical power which enables its possessors to divine the thoughts of others, to obtain the strength of an elephant, to fly, to view all the worlds at a single glance, &c.—Yogi and sorcerer, are, on this account, convertible terms among the common people of India.

Superstitious facilities of this kind are not mentioned by a single word in our poem, which is purer also in this respect, the expression *vibhūti* is not used of mortals, and the energetic side of Yoga with regard to them is only mentioned in so far as it is exerted by its owner in his own self by the destruction of doubt, the subduing of the senses and the attaining of Godhead. In this respect a flame, kindled at the spark of knowledge is attributed to that devotion which exerts itself in the subduing of self (IV 27.)

But to the Godhead the magical power *Vibhūti* is ascribed (see page 120) and as it cannot change the divine nature into something higher than itself, it takes the opposite course and assists the Godhead in its alliances with finite nature. It is the creative power, (X. 6-7) the power of assuming a shape (XI 47) the power of at once allowing and not allowing the creatures to rest in the Godhead (IX 5). These are the results of the union (Yoga) of God with nature, and we meet here again with the original meaning of the word Yoga—*union*.—See page 188.

In the course of the dialogue Krishna mentions also other means for obtaining happiness—especially offerings and austerities. He enumerates several kinds of offerings but gives the preference to the offering of knowledge (IV 25-33). He who reads my holy dialogue with Arjuna says Krishna will be able to adore me by means of the offering of knowledge (XVIII, 70).

For, as we have seen, knowledge is the necessary preparation for devotion.

Austerities are inferior to devotion (VI, 40). Krishna speaks very strongly against the practice (practising in India even to the present day,) of tormenting one's own body, from hypocrisy, superstition or the desire of doing harm to others. He classifies the men who do so among those enveloped in darkness (XVI, 5-6-19).

The yoga doctrine has essentially a moral tendency in so far as it is founded on the subduing of passion and on the renouncing of selfishness in action, and constantly inculcates the necessity of preventing sensual emotion, establishing the sovereignty of knowledge, and directing the mind towards the Godhead. But there are also particular passages of a moral character. He who is devoted, hates no one, is the friend of all creatures, intent on the welfare of all (XII 4-13). He who acknowledges the all pervading agency of the Godhead, does not violate himself (XIII 28). Those who are evil cannot come to God, (VII 15) none who has acted well even though he be not absolutely pure is lost (VI 40). It may surprise us, to meet with the precept that every one is to pursue the calling correspondent to his caste even though it be gulfy, followed by the expression

"For every action is wrapped up like it as the flame in smoke."
(CVIII 48)

In one sense this verse certainly alludes to the peculiar doctrine of the nature of action and of the insignificance of the event, set forth in the poem, but on the other hand it is but fair to remember that according to Indian ideas and more especially in consequence of the prejudices of caste much, that is not morally bad, was considered as gulfy. Thus it was forbidden to kill animals even to hurt any feeling creature and thus even the act of offering was considered as not altogether pure.

We find a doctrine of predestination in the irrevocable subjection of man to that mental disposition which is congruous to his caste, and even more in the difference which is made between those who are born for divine and for demonic destiny. To the first all virtues,

to the latter all vices, are ascribed, Krishna throws them back again and again, after their death into renewed demonic birth, and thus they at last sink down to the lowest path (XVI XVII. 5 6) At the same time our system maintains the doctrine of moral freedom, not, it is based on this doctrine, because the pertinacious firmness of will to which the transformation of man's essence is ascribed, can only arise from absolute freedom which withstands all emotions connected with the finite world. Moral freedom is placed at the top of the system as a desideratum, but it does not penetrate the system as an existing and ruling principle. But this is a difficulty which has hitherto puzzled all the devisers of philosophical systems.

Krishna exhorts men, to worship him alone, with rejection of all other traditions which may be esteemed holy by others. He thereby points out his own doctrine as the only true one, and the only one which will lead to perfection. Nevertheless he does not totally reject the worship of other lower gods—Those who offer to to them, offer, in fact, to him at the same time, only not in the right way—He is the Lord and enjoyer of all offerings, only they do not know him in truth. (IX. 23 24) Neither does he always pass judgment with cutting severity over differing philosophical systems, but tolerates them, (V. 2) not however with an eclectic or syncretistic tendency, which would be quite contrary to the nature of that devotion which is inflexibly directed to one point, but because the Godhead, the last end of his doctrine, may be reached from all sides and on all paths. Thus a mild and benevolent spirit of toleration is diffused over the whole poem.

The order of the system which has now been set forth in as condensed a form as possible, cannot be strictly systematized. We hear a sage, speaking from the fullness and enthusiasm of his knowledge and sentiment, not a school trained philosopher who arranges his matter after a certain method, and leads us by the thread of an artificial connexion of ideas, to the last results of his doctrine. The doctrine of our book unfolds itself in the same manner as the seemingly confused organism of nature itself. In every lecture, and in some of them more than once, the particular sentences are at once connected with the last result, and every where we are enabled to view the whole with rapid glances. Not caring whether the reader be prepared for it by the preceding passages, the poet gives full utterance to his mind in every lead-

ing passage, and almost in every one clear ideas are blended with others which, in their position in the book, still remain mysterious. To these the poet recurs after longer or shorter distances. In this manner the whole is not built up out of its parts, but rather resembles a picture which strikes the eye at once, but is, as it were, wrapt up in a mist, which is only dispelled by gradual illumination, till at last every figure emerges in marked clearness of light and shadow. This method renders repetitions unavoidable, but every point which is repeatedly touched, is either treated with greater care, or viewed in a new light and connexion in the successive passages. Inculcation and repetition can least of all surprise us in a poem which has throughout an exhortatory character. Still, however loose the train of thought be, the poem proceeds towards its consummation in a natural path, which, though void of design, is marked by the mental frame of the teacher and by the impression made on the scholar.

From this arrangement, it naturally follows that the component parts, of the system are scattered in numerous passages of the poem, and our abstract proves this, because the proofs for most of our general sentences are fetched from very distant parts of the book. The compilation of an abstract is hereby rendered a laborious task, but if the more easy method of following the order of lectures had been chosen, no clear view of the system could have resulted from the work. The most striking proof of this is, that the question about the expediency of despising the actions and forsaking their fruit, is mooted in the last lecture in a manner which makes it appear a completely new thought, whereas the same question has been solved in the very first lectures. The difference is, that in the last lecture this question is viewed with regard to the three qualities, and with a more accurate distinction of the various moments of action.

The division of the book into lectures does not seem to me of later origin, I take it to be made by the poet himself. Comprehending in every lecture but a moderate quantity of his matter, he joins one lesson to another. Every lecture is a whole for itself, mostly beginning with a question of the scholar, or with a statement of the point which is to be treated, and almost invariably ending with an exhortation, a promise, or a sentence which resumes the heads of the explained doctrine.

If we look for greater divisions in the poem, we

seems to present itself at the end of the eleventh lecture. Several points certainly are placed in a clearer light in subsequent lectures, as for instance the doctrine of the spirit (Parushya) and one important doctrine, that of the absence of a beginning in nature, is only brought in XIII 19. But with these exceptions the first eleven lectures exhibit the whole doctrine; the apparition of Krishna in his supernatural shape concludes the course of instruction with one immense image which cannot fail to strike the fancy, and if the conclusion (XVIII 63, et seq.) were to follow after the last verse of the eleventh lecture, I do not think that the poem would seem mutilated, though some doctrines, as for instance that of the three qualities, would be rather summarily treated. On the other hand none will deny that the eighteenth lecture might possibly be succeeded by many others, as there is no want of sentences, ideas and doctrines in previous lectures, which one could wish to see treated more at large. It may suffice to point in this respect to the representation of the deity as a merely concealing substance (XIV 3) and to the mere hints given concerning that which is called above the spirit and above the offering (VIII 3-4).

A difference is even perceptible with regard to the arrangement of these two parts of the poem. In the first eleven lectures the poem seems, as far as is compatible with its nature, (see the remarks page 145) to proceed from certain axioms to a conclusion. Within this first part another point of rest is perceptible at the end of the sixth lecture for, while till then the nature of mind in general and the theory of actions and intentions had been elucidated, the idea and essence of the Godhead is principally dwelt on from the seventh lecture. According to what has been said however, it will surprise no one to find the Godhead introduced at the very beginning (II 17) and to meet with repeated recollections of the proper intention to be observed in actions even after the sixth lecture. This is to be accounted for by the natural, designless succession of ideas.

But in the last seven lectures the poet seems to neglect one point for almost exclusive elucidation in each lecture, in the thirteenth the doctrine of matter and he who knows it, in the fourteenth that of the three qualities, in the fifteenth that of the spirit (Parushya), in the sixteenth that of the predestination for divine and demonic fate. This point and the doctrine of matter are not mentioned in former lectures and the two lec-

tures referring to them are clearly of a supplementary character.

After these general remarks it may perhaps be useful to give a short sketch of the principal contents of every lecture.

The first lecture is purely historical, and describes the circumstances preceding the dialogue.

The second, perhaps the most beautiful and sublime of all the lectures, gives an exposition of the fundamental doctrines of the whole system, of the imperishableness of spirit; the impossibility of a transition from existence into non-existence, and the reverse; the insignificance of death, as well as of all the results of action, the difference between mere intellectual knowledge and devotion; the meditative abstraction of those who cultivate the latter. All these points are repeatedly used as motives to exhort Arjuna for the beginning of the battle.

Third lecture. Arjuna declares himself unable to reconcile these exhortations with the praise of purely contemplative devotion. He asks, in a manner characteristic of the whole system, for well defined and practical truth.

* Thou canst not deny my reason with the mixture of sentiments

* That one thing tell me clearly how I may obtain salvation

(III, 2)

Krishna solves the seeming contradiction, contrasts the systems of mere intellectual knowledge and of intuitively practical meditation, and shows the necessity of combining action with an indifference to all its consequences.

In the fourth lecture, Krishna relates that he has reversed the Yuga doctrine in bygone times and shows how he himself is under a necessity of continued action. From this he passes once more to the nature of actions, and concludes by saying that knowledge still occupies a higher stage, and that man ought, devoting himself to it, by its means to dissolve the bonds of actions, and to cut asunder his doubt.

Fifth lecture. It is again enforced, that it is better to act, than to abstain from action. Both doctrines, that of reasoning and that of meditation (Sankhya and Yoga) are essentially the same, without meditation an abstinence from action is not easily found; but the true abstinence is not the entire omission of action, but only the indifference with regard to its result.

The sixth lecture enlarges upon the propositions of the fifth, and dwells at length on the description of the devotee.

In all these six lectures God had been mentioned as the first origin and last end of the creation. But the seventh lecture is exclusively occupied with the description of his nature, the lower, eight-fold one, as well as the supreme. In the last verses of this lecture the above-reviewed general ideas, to which separate existence is attributed, that of the Godhead, the action, and that which is above the spirit, the Gods and the offerings, are brought-forward.

In the beginning of the eighth lecture, Krishna gives, at Arjuna's request, short definitions of these ideas; and introduces the additional ideas of the monad, (which however, had already been alluded to,) and of the original spirit, (Parusha) the rest of the lecture is occupied with the recurrence of birth and the means to escape it, with the world, day and night of Brahma.

The ninth lecture gives a more particular exposition of the relation between the divine being and the creatures, and describes how, after returning ages, the universe returns to God; and is again dismissed by him.

Tenth lecture: Enumeration of the essence and attributes of the divine being in general as well as in particular.

Eleventh lecture: Arjuna desires to behold Krishna in a shape corresponding to the description which he has given of himself. This request is granted. Description of his shape. Urgent exhortation to begin the battle.

*The twelfth lecture explains, how God is to be worshipped, and his love obtained. The poet also recurs to the idea of the monad.

The thirteenth lecture explains the ideas of matter and him who knows it, of knowledge and its object, of nature and the absolute spirit (Purnusha.)

Fourteenth lecture. Difference between the Godhead (Brahmā) and God, as the begetting and conceiving spirit. The three qualities of nature had been repeatedly mentioned in former lectures, but here they are fully explained. Their relation to knowledge, the state of those who are under the influence of each one, and the way of emancipation from them, is shown. *

The fifteenth lecture begins with the allegory of the

holy figtree, which is frequent also in the mythological writings of the Hindoos. This tree is, according to Indian ideas, the tree of life, and a symbol of the all pervading creative power, though it is not expressly called so in our poem. The passage now under review, says that its branches are nourished by the qualities of nature and sprout forth from the objects of the senses; "its roots are entangled in the world by means of the actions. . Its leaves are *chhandas*, that is, verses of a kind which occurs in the Vedas. (The word is even used to designate the Vedas themselves.) The meaning of this seems to be that the tree is not only that of physical, but also intellectual, and chiefly religious life. It sends its branches and roots, at once upward and downward, an image taken from the well known property of the tree to send forth roots from its branches, which descend into the earth and produce new trees*, which probably alludes to the recurrence of birth, and to the eternity of human existence. He who knows this tree, can be said to know the Vedas; but, however far spreading its roots may be, it is necessary to cut it down with the axe of equanimity, and to enquire for that path from which there is no return. We see that this passage also describes the Vedas as not belonging to the highest path of knowledge. The remaining part of the lecture is filled with the description of God's creative and enlivening efficacy in the creatures, and connects with this the above explained doctrine of the three spirits (*Purusha*)—a connection which serves as an additional proof for the explanation we have given of this expression.

The sixteenth lecture is entirely devoted to the exposition of the predestination of those who are born either for divine or demonic fate. Lust, anger, and covetousness, are called the three doors of hell that lower most place which had been mentioned occasionally in former lectures, and which is the ultimate state of demonic beings. The lecture concludes with an exhortation to the observance of positive law.

* The seventeenth lecture makes the application of the

"The whole story is more obscure. The author, and most other writers of reports, and even the British (from prisoners) with the British Press (from Indian prisoners) are liable for our who are never more than silent as the only system of the Propaganda of the English in India. Propaganda of the British will be the quantity of the Russian flow, of which the English and not British, quantity be used to try and add in power with parties were English. "Love of the Revolution" 42

doctrine of the three qualities with regard to the religious dispositions and actions of men, faith, offerings, austerities and gifts, and concludes by explaining three monosyllable names of the divine being *Om, Tat, Sat*. *Om* has already been explained, *Tat*, (literally) "this," means the absolute being, whence absolute truth is also called *Tattva Sat* (literally "existing,") means the real existence.

The eighteenth and last lecture returns to the idea of action, explaining it at large, with its various moments. To it, as well as to some other ideas, that of knowledge, reason, perseverance, desire, the doctrine of the three qualities is applied. The four castes, their duties and calling, and the necessity of keeping faithfully within the limits of each, are enlarged upon. In conclusion follows the praise of the mysterious doctrine contained in the book, and the statement of the source from which it has been taken by him who is introduced in the epic as having related the whole dialogue.

Those who are expert in the investigation of the ancient works of any nation, will naturally ask as the whole poem in question to be ascribed to one poet, to one age, nay even, to one system? and if this be the case, has it been composed with the intention of forming a whole, or has it been compiled either by the author, or at some later period, from a number of separate lectures?

The present position of Indian literature and critical science, seems not to admit of giving a decisive answer to these questions. The number of Indian works which are generally known is yet too small. My only endeavour has therefore been to collect in the preceding remarks all the notices from the poem itself, which might lend towards a decision of these questions, in which I shall now add a few detached thoughts.

The loose arrangement of the poem would have made it very easy to insert additions made by other poets and ages, and the same can be said of the metrical form, for the great majority of the *Distichs* (though by far from all express a sentence complete in itself, and are frequently strung together by very far fetched combinations). A striking instance of this is the introduction of the three names of the Deity in *XLII. 23*. Frequently the same idea requires merely varied expression. In a poem of this character it would really be surprising if every thing laid remained in the same state in which it proceeded from the original poet.

The above mentioned difference between the first eleven and the succeeding seven lectures is to my feeling also perceptible in this, that the latter contain more scientifically philosophical expositions, and more artificial theories than the former. I would chiefly point to the thirteenth lecture, the beginning of the eighteenth, and to the doctrine concerning the threefold spirit (*Purnsha*). Yet even on this difference between the two parts of the poem no great stress can be laid, because, with the few exceptions which have been pointed out above, all the ideas occurring in the latter half are already mentioned in the former, and we have no proof for supposing that they are used in a different acceptation in either.

If the various lectures were the works of different authors, our review of the system would perhaps exhibit incongruous assertions in juxtaposition. But I scarcely think that this can fairly be laid to its charge. For in the whole poem I cannot discover any real contradiction.

The idea of the *Brahm*, as a merely conceiving power, certainly appears strange, as well as that of predestination to demonic fate. The whole poem is pervaded by the thought that firm direction towards the Godhead is able to lead unto perfection out of any state whatever, but the very opposite of this seems to be taught with regard to those who are called demonic. But this might be explained by the fatalism which is involved in the connexion of natural cause and effect, and it might be said that in the announcement of the demonic fate we have the statement of a fact, and therefore a conditional impossibility, not an unconditional one which would rest in the essence of things. As to the *Brahm*, the distinction between creative and conceiving power is not incongruous to the relation between a personal god and a divine substance, nor does it hinder the unity of *Krishna* and *Brahma*, as we may suppose the existence of two different powers in one and the same being.

Whether a difference of language exists in different parts of the poem profounder scholars may decide. I should think not. Yet even this reason, for itself, would be of little moment in the question concerning the unity of the poem. For not only the philosophical poetical idiom was evidently cultivated previous to the composition of our poem, but we see clearly that there were customary and ready-made metrical expressions for certain combinations of terms, which were available

to any one who might use them. Throughout the poem we meet with identical fragments of verses (VIII 21b* and XV 6b) half verses (VI. 8b and XIV 24a VI 31a and XIII 23b) and, though more rarely, with entire identical verses (the only instances of this are III 23b and IV 11b, III 35a and XVIII. 47a). Even some verses of Manu show a surprising though not literal resemblance to passages of our poem (Geeta VIII 9 and Manu XII 122). It could not be difficult therefore to make later additions and interpolations in the style of the ancient poem.

Thus we find it very probable that there may have been interpolations and additions, though we cannot point them out singly and to do this with any degree of certainty may remain impossible for ever. Still more probable it seems that the lectures though they may originally have been the work of one poet, were only

*These italics denote the first and second lines of the distich to which reference is here made.

subsequently collected into one book. This would explain why all the lectures, taken together, are so far from impressing us with the idea of a complete work that we are rather inclined to think that the poem might just as well have been carried to a greater length. If the first draft had been made with a view to the composition of the whole, the single doctrines would no doubt have been brought into a firmer connexion.

Viewed as a poetical performance, I would say that these dialogues come nearer to the true idea of philosophical poetry than any other work of a similar kind which has reached our times, while they, as a work of natural poetry, are entirely distinct from that class of so called philosophical, and still more of didactic poems, in which design and art prevail.*

*The learned author finishes his Essay by some remarks on philosophical poetry in general and a comparison between the Geeta and the existing philosophical poems of the Greeks and Romans. This part has been omitted as foreign to the purposes for which the Essay is here republished. [Note of the Translator.]

AN ESSAY

ON

THE BHAGAVAT-GEETA,

• BY THE REV. R. D. GRIFFITH.

"We can do nothing against the truth; but for the truth."—II. Cor. xiii. 6.

THE publication of the Bhagavat-Geeta, as it appears in the foregoing part of this work, is in accordance with the spirit of the present age, and may be regarded as serviceable in no inconsiderable degree, to the interests of Truth and Religion. The former circumstance is its vindication:—the latter its recompense. Hindoo philosophy from its intrinsic elements, not less than on account of the antiquity which is assigned to it, and the immense influence which it exerts, challenges studious attention. By most, but those who know it best, it has been undervalued, and consequently misrepresented to an extent almost incredible, except on the ground that they to whom the charge belongs, labored under a false and obstinate bias, or some other disadvantage of habit or association. Of Balden's translation of the Yeda, Holwell declares, that it is a monster that shocks reason and probability, occasioned by his not attending to the allegory. These errors he justly conceives, do not arise from misinformation merely, but from not drawing the veil;—from not penetrating into the true doctrines of India.

The philosophy of the Hindoos, however, is destined to receive more appropriate treatment, and to lead to results of higher consequence. Truth wherever it lies, and in whatever form it be developed, must sooner or later become the handmaid of Christianity; and this with a directness and

power, proportioned to its depth and spirituality. The most potent principles, are not always the most palpable; as sometimes the most precious gems, are found furthest from the surface of the soil that contains them.

It must not be assumed from these remarks, that we accord an unqualified approval to the Bhagavat-Geeta. The sentiments with which we regard it, may not be so designated. Truthful and animating as are some of its principles, and irresistible and ennobling as are some of its precepts, we look upon the system propounded by Krishna, with painful feelings. The spectacle of minds of the first order, struggling for a freedom of which they had the presentiment, but not the means to realize; intellects of transcendent power, combining the glimmerings: appropriating the dim and shadowy intimations of those eternal verities, the full light of which comes to mankind, only through the Scriptures of God, may well provoke respectful sympathy. Every error presupposes some truth, and every system of mythology, however speculative, superficial or ill-formed, has for its nucleus and support, principles which lie deep and inalienable in the convictions, and destinies of humanity, and in the order and constitution of the government of the Most High. "Nulla falsa doctrina est, quæ non aliquid veri permisceat."—Aug. Quæst. 1, 2. C. 40.

The work however is to be appreciated accord-

ing to the standards to which other systems of metaphysics and morals are subjected. The *experimentum crucis* in this, as in other cases must decide. We cannot but confess then, that a preliminary difficulty of considerable importance presents itself: i. e. that which relates to the credibility of the whole episode. Our commendations of the Bhagavat-Geeta, receive a disagreeable and unlooked-for check, by the objection that the evidences of its claims to be ranked amongst those systems which should control our feelings, and command our credence, are weak; in other words, that its reputation is fabulous, though its purport happens to be so notably excellent: that there are flaws in its title, though its contents are mixed up with doctrines of the highest speculative value. To overlook this difficulty were to make a false step, and in this particular, as in those on which we may subsequently animadvert, we shall only do that, which we invite all reasonable and candid men to do, with our own Sacred Scriptures.

The reputed circumstances of its origin, invests the poem with the disadvantages of action. Thinking men well demur ascribing to it more weight than they could assign to any other essay of the imagination, which had truth for its substratum only. The poem is a dialogue supposed to have taken place between Krishna, an incarnation of the Deity; and Arjoon a son of Pándoo. The subject of the poem is a famous civil war, between two branches of the houses of Bhárat. When the forces on either side were marshalled for the contest, Arjoon stricken with compunction and regret at the sight of kindreds so illustrious and intimate, being prepared for war, seeks counsel and commiseration of his God: hereupon the entire dialogue ensues. We conceive that in this mode of introducing the episode, there is betrayed a want of taste and probability. The likelihoods of the whole account are destroyed by the incredibility of the narrative: the accessories of the poem, invalidate its authority. The God and his pupil discoursing on the profoundest mysteries of metaphysics and religion, amid the tumult and excitement of two powerful armies breathless to be avenged on each other! That was not the season for teaching the dogmas of an occult philosophy, nor for the delivery of a series of abstruse lectures on speculative theology. The crisis forbids it; the juncture and the exercise, were incompatible. We are forced to discredit the testimony.

How unlike the circumstances of the proclamation of the Law on Sinai; the accompaniments of that event befitted the occasion. Thunder and lightning and earthquakes, and the other dreadful phenomena by which it was signalized, became the majesty of God, and the sacredness of the transaction. And how opportune; how seemly, how dignified the intercourse which Christ the Lord Jesus, "God manifest in the flesh;" held with those whom He taught! "In the circumstances of His sojourn amongst mortals," there was nothing that shocks our predilections, or disarms our confidence. Men in their search for wisdom do not wait for it at the oracle which falsifies itself.

The incongruities of a system with itself, or with other systems of equal repute and influence, are fatal to an unreserved and indiscriminating reception of it. Its authenticity will be attested by its consistency. Principles and facts that neutralize each other, are not to be received: they convict the system, with which they are identified, of fallacy, if not of artifice. And out of a variety of rival schemes, that solicit confidence, assert orthodoxy, and are clothed with the mysterious sanctions of an equally high antiquity, how may we justify our preferences? All of them cannot be true. The mere supposition offends our common sense. By what criteria then, are we to be guided in our choice, how may we show reason for our faith? The followers of the Bedang, (says Dow,) affirm that there is no soul in the universe but God: the sect of Neadirsan strenuously hold that there is; as they cannot conceive that God can be subject to such afflictions, and passions as they feel in their own minds or that He can possibly have a propensity to evil. Here is a most inconvenient discrepancy: which of the two sects holds the truth? Now it is precisely from such a difficulty, that the Bhagavat-Geeta must be liberated, in order to the establishment of its higher claims.

The internal contrarieties of the Geeta, will present themselves to the reader as he proceeds in its examination: we simply observe that they run through the entire poem; a dark vein vitiating the whole statue, which neither the chisel, nor design of the artist, can compensate. Of this Wilkins himself was painfully aware. In the fifth paragraph of his preface, he bespeaks the suffrage of the critic, by an honest acknowledgement of this defect. "The reader will have the liberality to excuse the obscurity of many passages, and the

confusion of sentiments which runs through the whole, in its present form. It was the Translator's business to remove as much of this obscurity and confusion as his knowledge and abilities would permit. This he hath attempted in his notes; but as he is conscious they are still insufficient to remove the veil of mystery, he begs leave to remark, in his own justification, that the text is but imperfectly understood by the most learned Brâhmans of the present times; and that, small as the work may appear, it has had more comments than the Revelation."

The orthodoxy of the Geeta in many of its fundamental tenets, much lets as a whole, no intelligent Hindoo would allow. The philosophy of Patanjali, forms its basis. But this eminent man was not more celebrated as an authority in metaphysics and theology, than were Veda-vasu Goutama, Kupila, and others of the founders of the Hindoo schools—between whom and Patanjali there are declared the most direct and stubborn contradictions. Patanjali taught that "Spirit has no intercourse with visible objects—the intercourse is that of the mind." Veda-vasu on the other hand, inculcated that God is matter, as well as life. "Brahma is the cause of all things, as well as the things themselves. If it be not allowed that he is the clay as well as the potter, it will follow that he is indebted to some other for the clay." Patanjali says, that "God is to be seen by the Yogee." Kupila objects, that when the Veda speaks of spirit, as being visible it merely means that "it is perceived by the understanding only." Patanjali says the universe arose from "the will, or the command of God, who infused into the system a power of perpetual progression." Goutama maintains that "atoms are eternal." These few discrepancies will suffice for showing that the tenets of the Geeta are not universally adopted. They are to be entertained with reservation. We are forbidden yielding to them the deference due to a standard of accredited and undeniable authority. It was doubtless on perceiving these contrarieties that D. Olsonville, in the preface to his French translation of the Bhagavat, makes the following observations respecting the Brahminical sects and sacred books. "The Indians are divided into two orthodox sects, which, however, violently oppose one another, the one asserting the supremacy of Vishnu, the other of Siva. The Puranas differ in their interpretations of the Vedas, some

of them giving the supremacy to Brahma, some to Vishnu, and some to Siva. These books are properly speaking, pieces of controversial theology. The Brâhmans, who composed them, disputing to which of their three gods the supremacy belongs, support the pretensions of each by an enormous mass of mythological legends, and mystical opinions, in favour of the God whom the author adopts. All are equally supported by the authority of the Vedas."

It is with no small complacency then that the glorious Gospel of the blessed God, is pronounced exempt from the confusedness and contradictions from which it is impossible to absolve the work under review. We verify it by miracle and prophecy; proofs that wall it round about with divine defences. In the arrangement of the demonstrations of its divinity however, we may safely forsake these its more popular and patent signs; and allege its intrinsic credibility, arising from its adaptation to the faculties of man, and its concurrence with the teaching of nature. Christian revelation, takes up and expounds the theorems implied in the moral bias of humanity. To the lights of reason, the constitution of the mind, and the administration of providence, it offers no collision; on them it inflicts no discredit. More than this may be predicated for Christianity: it imparts a deeper impression, and calls out into greater vividness, the traces of God's character and will, where they are dim and effaceable. Before this tribunal, conscience is encouraged to a louder declaration; the sun and the moon and the stars, are charged to a more emphatic testimony; and reason is consciously protected in the full exercise of her own sovereign rights. In the Gospel, christian revelation is propounded in its most perfect form, but does not insult the decalogue of Sinai, nor the enactments of Eden, nor any of the yet more rudimental elements of obligation, which these presuppose. Harmonious in itself, it accords with the principles and ordinations on which it is superinduced. It tacitly premises all that is true and good in nature and history. It gives to the sensibilities of the heart a more distinct articulateness, and invests them with a more solemn authority. It evolves into greater detail and manifestness all that we deplore in the records of the world's sorrows; and fixes for ever, the only realities that answer and appease the wants of rational beings.

It is worthy of special observation, that in the

Institutes of Menu, there is no mention of the great heroes of the Mahabharat. Precepts and examples of former monarchs are appealed to, but neither Pandur or Kuru is named. For this notice we are indebted to No. XV. of the Calcutta Review. In these Institutes "there is no allusion to the sacrifice of Yudhishtira in proof of universal way to the mighty mace of Bhima or the unerring bow of Arjuna!" It is significantly added, "We are well aware that the vagueness of Hindoo Chronology and the difficulty of assigning a certain date to King and sage preclude us from building any reasonable hypothesis on the above remarks. But still the absence of any reference to the great war of the Kurus and Pandus or to the expedition of Rama is worthy of notice, and has not so far as we are aware been taken up by any of the great orientalisists" 165, 166 p. We leave it for others to determine how far this circumstance detracts from the antiquity and sacredness of the Gæta.

After having weighed and noted, these initial strictures, we think that the reader will be better prepared for a fair and dispassionate examination of the substance of the poem. We cannot disregard the premonition that our course is through thicket and jungle—that the fragments of truth which are to reward our search, are to be arrived at but at the cost of much effort, and that after all, we may be better served elsewhere. Humboldt's analysis is to our mind as skillful and convenient, as any of which this relic is susceptible. We shall avail ourselves of the order in which he has classified its several topics.

1. The second, third and twelfth chapters of the Gæta comprise what might be called the *Psychology* and the *Ethics* of the system; in the exposition of which, the preceptor cautiously discants on the essential distinction between mind and matter; with no obvious design beyond that of inculcating the doctrine, that actions derive their qualities from matter, and are in all respects involuntary and inevitable. The former science was cultivated to a remarkable degree of refinement by the ancient Brahmins. Like the philosophers of Greece however they were divided into various sects distinguished by opinions the most opposite and irreconcilable. The following notices in the lectures before us, are considered of pre-eminent value.

"How can a man that believeth that this thing (the soul) is incorruptible, eternal, inexhaustible,

and without birth think that he can either kill, or cause it to be killed? As a man throweth away old garments, and putteth on new, even so the soul having quitted its old mortal frame entereth into others which are new. 'The weapon divideth it not,—the fire burneth it not,—the water corrupteth it not,—the wind drieth it not away, for it is indivisible, inconsumable, incorruptible, and is not to be dried away; it is eternal, universal, permanent, immovable; it is inconceivable, and unalterable.' II. 21—25.

This pure incorruptible essence is represented as oppressed and shackled by its affinity with matter: and as approximating its highest perfection, in proportion as it is disengaged from material and sensuous "bonds"—nevertheless action though it be an encumbrance to the soul, is to be preferred to inaction. "Perform the settled functions, action is preferable to inaction; the journey of the mortal frame may not succeed from inaction." *II. 8.* Moreover inaction is an impracticable thing. "No one ever rested a moment inactive. Every man is involuntarily urged to act by those principles which are inherent in his nature" *III. 5.* The highest wisdom therefore regards all actions, as phenomena of matter distinct from man's own being. "The man who is acquainted with the nature of the two distinctions, cause and effect, having considered that principles will act according to their nature giveth himself no trouble." *III. 28.* This indifference to the consequences of action is not absolute and insensate. It consists in transferring all action to the supreme being; leaving issues and responsibility with him! "Throw every deed on me, and with a heart over which the soul presideth, be free from hope, be unprensuming, be free from trouble." *III. 30.* "They also who preferring me leave all works for me, and free from the worship of all others contemplate and serve me alone." *XII. 6.* "Let the motive be in the deed, not in the hope of reward, have no inordinate desire after inaction." ("In ipso opere momentum tibi sit, at nunquam in ejus premis. Noli ad opera premis impelli, nec otii ambitionis esto.") *II. 47, 48.* From these dogmas are consequently extracted the paradox that

"He who he holds inaction in action,
And action in inaction;

He is wise among men,
He is divided, he has observed all action" *IV. 18.*

The man who realizes this is pronounced free from the taint of sin, and remaineth like the leaf of the lotus unaffected by the waters V 10

It is difficult to find passages of equal sublimity in any work on Hindoo philosophy, to which we have access. Narad, in the *Bedagya*, is represented, as interrogating Brahma on the nature of the intellect. "What dost thou mean O Father by intellect?"

BRAHMA

"It is a portion of the great soul of the universe, breathed into all creatures to animate them for a certain time"

NARAD

"What becomes of it after death?"

BRAHMA

"It animates other bodies or returns like a drop into that unbounded ocean from which it arose"
"When the yogee renounces all assistance from the understanding and remains without the exercise of thought he is identified with Brahma, and remains as the pure glass when the shadow has left it" (*Veda vasa*) To a yogee says Kupuli— in whose mind all things are identified as spirit what is infatuation? what is grief? He sees all things as one, he is destitute of affections, he neither rejoices in good nor is offended with evil"

The Greeks and Romans speculated on the immortality, incorruptness, and eternity of the soul. These were questions forced upon their notice by the very instincts and misgivings of their nature, but their illustrations are clogged by argumentative and rigorous habits of thought. The regions familiar to an oriental wing, they seem not to have reached. The brevity and impressiveness of Krishna's description of man's nobler part, we have in vain striven to match, out of their writings. Plato as translated by Cicero, in his first *Tusculan*, gives to the human soul the attributes of the Divine Being and supposes it to have been from Eternity, uncreated and self-existent. His words are heavy and unmeaning though doctrinally important. Speaking of the principle of motion, or the soul, he says 'principium autem nullæ est origo, nam e principio ontatur omnia—ipsius autem nullæ est origo alia nasci potest, nec enim esset id principium quod generetur aliunde. Id autem nec nasci potest, nec mori' (Cap 2, 3). In this passage and in others, the immortality of the soul,

is not supposed to arise from any foreign or external cause, but is resolved into the natural and inherent powers of the soul itself. *ἐνέργειά δὲ ἀνεκίνητος καὶ ἀκίνητος αὐτὸς ὡς αὐτὴ ἐστὶν—τοῦτο δὲ οὐκ ἀποδιδύσκει οὐκ ὑπάρχει ἀποκρινόμενος εἰς ἀναγκαῖον ἀνεκίνητος, καὶ ἀκίνητος φύσις αὐτῆς* The energy of Aristotle, was a word of mighty import, in that author's philosophy, since his doctrine on that subject is a link in the grand chain, by which he connects earth with heaven, and mortals with the deity. As such it corresponds to the action discoursed on in the *slokas*, cited above. "Energy refers to action, and that is said to exist in energy, which executes its peculiar work, or performs its peculiar functions. The state of energy is the most perfect state of existence in which any object can be exhibited. Though energy always implies action, yet all actions are not energies. The land of life, which the best and happiest men lead occasionally in the unobstructed exercise of their highest powers, belongs eternally to God, in a degree that should excite admiration in proportion as it surpasses comprehension." (Gillies' *Anst* I 153, 155)

This regard of the consequences of actions was taught by Zeno and his disciples with an authoritative earnestness resembling that of Krishna. "Nevertheless they seem to have been all of this persuasion that the frightening of men with punishments after death was no proper or accommodate means to promote virtue, because that ought to be pursued after for its own sake, or the good of honesty, as vice to be avoided for that evil of turpitude which is in it, and not for any other external evil consequent thereupon" (Oud II 28)

We do not doubt that the constitution of man is made up of material and spiritual properties, that he consists of a body and of a soul. His outer frame is the organized machine of an immaterial principle. For the notion that mind is the effect of the physiology and structure of the body, and is not separable from it, we have but the utmost abhorrence. The soul we hold to be superadded to its perishable and earthly vehicle, and that it is consequently capable of an existence independent on it. Shape, solidity, extension, magnitude are the cognizable properties of the one. Consciousness, volition, reason, memory, the descriptive phenomena of the other. They are alike known only by their qualities. The one by such as are recognized by bodily senses, the other by such as are discerned by individual consciousness. Every atom

the first speculative view of life. It contradicts all the love of happiness, and fear of misery, which are our earliest conscious emotions. It is at variance with our probationary position during the present life. It wars with every sanction of obligation. The greatest exercise of reason, the best conduct of understanding, to which we can have recourse, is to seek the most extensive measure, and the most durable continuance, of good' (Hamilton's Congregational Lecture, 193 p.)

The refined fatalism that lies at the root of this portion of the poem, is pointed out by Humboldt. The doctrine of the unavoidable nature of actions, he observes "implies a necessary fatalism, as matter which is equally eternal with the godhead, must by necessity revolve forever the wheel of its changes by means of which the godhead which comprehends every individual existence in itself, is properly speaking to be considered as the only moral agent." p. 126 To this the system conducts us—on this dreary and uninviting shore, we are at length landed. To us it is no matter of surprise that with the recent revival of Hindoo philosophy in Bengal, and to some extent nearer our own dwelling, this repulsive doctrine has been so obstinately embraced. Should the sentiments inculcated in the Gita obtain intelligent general dissemination, we see no alternative but that before long, the country will be plunged into the most hopeless infidelity, the other extreme of the course and corrupt idolatry by which it is now perverted. The arguments which have been from time to time employed for the constitution of ancient and modern fatalists, might be profitably brought forward here, did it comport with the objects of this essay. It will suffice to observe, that the doctrine interferes with human responsibility and freedom, and whatever clashes with them, subverts itself. The transference of our actions and condition to Deity, subtracts from our moral feelings all healthful stimulus. It sheds upon us an unmanly indifference. It disorganizes the probationary and tentative economy with which we are allied, it blasts the charities of man's heart. It strips the spirit of ardour—it paralyzes it elasticity—it breaks its wing. The sensuous and the spiritual—the temporal and the abiding—the precarious and the certain—must have their turn in enslaving man's passions and deluding his hopes—the patient and swollen endurance of which is enforced by the revealing assurance that life and its vicissitudes are

beyond our control. The Isles (Parce) had their Temple at Corinth, into which it was not lawful for any one to enter. The interdiction was generous at all events!

II Having dilated upon the superiority of mind to matter, and pointed out the perturbations which arise from actions even when performed with the most energetic disregard of their results, the Divine preceptor directs his disciple to the proper idea of the absolute and Supreme Deity, in the knowledge and contemplation of whom, mind finds its purest employment, and the only sufficient antidote to a gust of sensuous and material influences. This to our mind, is by far the most philosophically elaborated portion of the Gita. The sentiments which relate to this sublimity of all themes, are scattered here and there in the poem, just as we might suppose they would be, in a full hearted and unpremeditated dialogue. We shall in this instance pursue our notices after the manner with which its other topics are treated, viz cite those stanzas of the Gita which are pertinent, and after having added any passages from similar systems, whether oriental or western, that may bear upon it, we shall offer any comment thereon, which may serve for its true, and impartial appreciation.

"Learn that he by whom all things were (expanded) is incorruptible (indelible) and that no one is able to effect the corruption of this thing which is inexhaustible." II 17

"Know that good works come from Brahm whose nature is incorruptible, therefore the omnipresent Brahm is present in the worship." III 15

"The ignorant being unacquainted with my supreme nature which is superior to all things and exempt from decay, beholds me who am invisible to exist in the visible form in which they see me."

"I am not visible to all because I am unmoved by the supernatural power that is in me. The ignorant would do not discover this that I am not subject to birth or decay."

"I know O Arjoun all the things that have passed, all that are present and all that shall hereafter be." VI 23, 66

In the shaster translated by Dow, it is asked by Narad "What shall we think of God?" To which Brahm replies "Being immortal he is above all conception, being invisible, he can have no form but from what we behold in his works, we may conclude that he is eternal omnipotent knowing all things and present every where."

In the Tiruvay Moṣṭu, a work in the Tamil language, on which the tenets of the modern Vaishṇava sect are founded, the Divine Being is described in terms of singular force—

- His knowledge is eternal and immeasurable but He is void of knowledge derived from the organs of sense.
 He is intelligence, he is perfect goodness, by the past the present or the future he is not affected he who is my life hath no superior.
 He who is himself all things and all persons whom we truly see, he who is not connected with the five senses, who is the consecrated image of the ruled.
 The life of the soul even here may be attained by attaining the power of perfect devotion abstracted from all subsidiary things
 Libus Coral. p. 83

The Tiruvāṣṭam, a Tamil work of highest reputation, which maintains the doctrines of Advaita sect, has a similar description of the Supreme God

- “Thou who art pure intelligence requiring the aid neither of speech nor thought, O teach me the way in which I should speak of thee
 “Thou art not fully comprehended even by the contemplative sages the gods, or any order of beings
 “Thou comest in the words and in the sense of the Scriptures and art for ever fixed in my mind
 “Like undammed water thou flowest into my thoughts O form of Imperishable
 “O Lord I thou hast taken thy abode within me, what more can I ask
 “The expanded ether water, earth fire and air, these thou art not
 “But without form, art hidden among them I rejoice that I have seen thee now with the eye of my mind

The Supreme Deity was characterized by the Greeks and Latins by similar titles and descriptions, as e.g. the “architect of the world” (ο ἀρχιτέκτων)—the “prince and chief ruler of the universe”—“the first mind”—“the Principle of Principles” (Ἀρχή Ἀρχῶν)—the upanade self originating, and as if subsisting Deity” “Aṁmad” “Unity itself” (Ἦν ἑαυτοῦ) “That which is above mind and understanding”—“that Supreme and Eternal Being which is immutable and can never perish” “One God and all Gods” (Deus unus, et omnes) “One and all things”

From the passages quoted above, from the Greeks, and those by which they are followed, the belief is pressed upon us, that in the earliest times Brahminical philosophy held as its grand idea the absolute unity of the Supreme God, and that their religious ritual corresponded therewith. Idolatry is an act of growth, springing from man’s incapacity of entertaining the elevated abstract notions of the primitive creed. This distinction explains itself. The obscure man’s weakening of the idea of the Divine unity, were indicated first, by the super-

sonation of the several discoveries made of the Supreme Being, in his operations and effects. These impersonations were not so many distinct and independent deities, but representations of one and the same great Deity, contemplated under particular aspects. This is the true key to the ancient mythology of all countries. The next step in the downward course, was to insulate these representations of the particular attributes, and operations of God, into independent objects of worship, and hence the indefinite multiplication of idols. Idolatry therefore we hold to be a gross accommodation of the pure and sublime religion of India, to the capacities of the uneducated people. Hindoos themselves hold this opinion, and not without good authority—“Corresponding to the natures of different powers or qualities, numerous figures have been invented for the benefit of those who are not possessed of sufficient understanding” Mahābhārata, quoted by Rammohan Roy “For the benefit of those who are inclined to worship, figures are invented to serve as representations of God, and to them either male or female forms, and other circumstances, are fictitiously assigned. Yama dagni, cited by Rammohan Roy, p. 81 “The three chief divinities are repeatedly admitted to be nothing more than personifications of the powers of God in action. With the vulgar the personifications become realities—the types become the things typified. Thus is the natural progress of all idolatry, even where it has been grafted upon the simple truths of Christianity, and there is no difficulty in understanding how it should have taken this course in Hindustan” Wall’s British India, Vol. I. p. 383 Wilson’s Note. A few references will confirm our hypothesis.

NARAYANA

What is his likeness?

BRAMHA

He hath no likeness but to stamp some idea of him upon the minds of men, who cannot believe in an immaterial being, he is represented under various symbolical forms.

NARAYANA

What image shall we conceive of him?

BRAMHA

If your imagination cannot arise to devotion without an image, suppose with yourself that his

eyes are like the Lotus, his complexion like a cloud, his clothing as the lightning of heaven, and that he hath four hands.

NARAD.

Why should we think of the Almighty in this form?

BRAHMA.

His eyes may be compared to the Lotus, to show that they are always open, like that flower which the greatest depth of water cannot surmount. His complexion, being like that of a cloud, is an emblem of that darkness with which he veils himself from mortal eyes. His clothing is of lightning to express that awful majesty which surrounds him; and his four hands are symbols of his strength and almighty power." Bedang—Dnyan—Diss. p. 48.

பண்டுளான்பரீத்தேஜித்தபடம்லரகனெத்தனை.

பாழிலேசெபத்துவிட்டமக்திரங்கனெத்தனை.

மீண்டனூத்திரித்தபெருகிறைத்தலைகனெத்தனை.

மீளவுஞ்சிவாலயங்கள்சூழுவந்தேத்தனை.

அண்டர்கோள்குப்பிடமறிந்துணர்க்குருணிகள்.

கண்டுகாயிற்றெய்லமென்றனைகையெடுப்பதிலல்லேயு.

சிவவாக்சியம்.

"Formerly how many deities have I gathered and gathered,
How many prayers have I repeated as a vain worship?
While yet in the prime of my life, how much water have I poured out!

And moreover how often have I encompassed the fumes of Siva,
Thus I have left off, for the wise who know the true God, the Lord of heavenly beings,

Believe not the idol of the temples (apparent to the eyes), to be God, nor lift up to it the hands

Eusebius has assured us that the ancient Brahmans worshipped no images. "Many thousands of them who are called Brahmans, who according to the doctrine of their ancestors and their laws, do not shed blood, neither do they worship idols. *De Ecclia adhebraei* Prep. Xiang. Lib VI.

Abul Fazl, who examined the Brahminical theology with the greatest attention, arrived at the same conclusion: "They all believe in the unity of the Godhead and although they hold images in high veneration, it is only because they represent celestial beings, and represent the thoughts of those who worship them from wandering" (*Ajzen Alkbery, Vols III 3*).

It were well if they who offer it in to propagate the Christian system among the idolatrous

population of this country, would keep these facts in mind. The enterprise were more worthy and effectual, to direct the minds of the Hindoo to the fragments of truth which their superstitions overlay; than to exasperate their temper and outrage their prejudices, by rude declamation and ridicule. The transition to Christianity would be easier (much easier than we are wont to consider) on pointing out the doctrinal correspondence between their system and our own, than by denying the former those claims, which history and the constitution of our common nature so obviously warrant. The objection that idolatry gives form to that which has no form, and visibility to that which is invisible, does not serve us; for the same might be urged against our own scripture and customary representations of God. Hands and eyes, and feet and other material organs are ascribed to him, "whom no man hath seen, or can see" We are also reminded of the Hebrew descriptions of Deity by several of the verses of the Geeta. There was no alternative to the use of such phraseology—it is a recognized and inevitable necessity, to express the most spiritual conceptions by terms primarily belonging to sensible things; "*propter egestatem linguæ et verum vocitatem*." (*De Re, Natura*)—It is not simply a device of the imagination, but an instituted and unavoidable instrumentality. Krishna represents himself as "the splendour of the stars—the light of the firm—the life of the living." Deducting something for the license of oriental poetry, we almost fancy that we are in the tenth Lecture listening to a fervent recitation of some of the passages of our own sacred Books. "Thou art my rock and my fortress" "Thou hast been a shelter for me, and a strong tower from the enemy" "The Lord God is a sun and shield" "God is Light" "The Father of lights, with whom there is no variable shadow neither shadow of turning"

III The transcendental qualities of the Supreme nature, naturally led to the contemplation of the universality of its manifestations. The paragraphs which relate to this subject, contain the *Pantheism* of the system which term is not intended to denote the vulgar doctrine of the identity of God with the material universe, but that in every portion and phenomenon of it, God is to be realized, in other words, that the universe is full of God; that wherever we may go and on whatever we may think, there and then God is to be felt and recognized. We confess that it is to us difficult to resist

Greek alphabet. "I am Alpha and Omega, the beginning and the ending saith the Lord, which is and which was and which is to come the Almighty." Rev. i. 8.

He who realizes the all pervading presence of the Supreme God—who penetrates beneath the material veil, whereby the Divinity is shrouded from profane, un sanctified mortals; attains to the highest perfection. To define this perfection, and lay open the way of appropriating it, was the sublime occupation, to which the God lent himself, for the behoof of the remorseful and palpitating Arjoun.

"He who beholdeth the individual existence of the creatures as standing in unity,

And as expanded from thence; he attains deity." XII. 30.

"The man who by his works, worship, illumines from whom the principles of all being proceed, and by whom the whole universe was spread forth, by that man obtaineth perfection." XVII. 48.

"The Yogi who believeth in unity, and no alphabet can prevail in all things, dwelleth in me in all respects, even whilst he liveth." XX. 31.

How may we account for such sentiments being embedded in a system of pagan philosophy—for a Pantheism spiritual, and preterhuman, as that propounded in the Gita, but on the hypothesis we have assumed? These are surely stray scintillations from that source of light, whose full-flooded streams, run through the revelations of our own Scriptures; these are offsets of a better foliage, and more wholesome fruit, than night that springs from the soil of a disordered and alienated humanity. They have the euphony and phrase of our own loved Bible. They quicken our aspirations for the good, and true, and unceasingly. We seem to be listening to some antiquated teacher of the morality and faith of the Christian Gospel; some venerable, but ill understood expounder, of the everlasting verities of our own creed.

* An intellectual friend has favored the author, with the following remark: "I should not have the origin of these pure sentiments, to a knowledge of any portion of the Christian Scriptures but would refer it, to the patriarchal times—to the divine instruction then common to the human race, perhaps long before Moses, even when the race constituted one family." To this opinion, there is no valid objection, albeit, the most learned oriental scholars, feel themselves incompetent to determine the age of the Vedas. Colebrooke has de-ascertained from the position assigned to the northern celestial pole, in the VEDIC AGE of the Vedas, that the composition of those books was anterior to the fourteenth century before Christ a period only two centuries later than the base of the Jewish Dispensation. The doctrines however, of which the Vedas are the depository, must have obtained prior to the Vedas themselves, so that we safely thread our way back, to a date at least contemporaneous with Moses. The willingness to assign an antiquity so high, to the sacred writings of the Hindus, springs from a very gratifying delusion. It was no demerit of the Egyptians. Why may not the regions east of the Nile, have equaled, if they did not excel the Egyptians, in their knowledge, of which the e is this moderate record?

Reunion with God is the grand ultimatum of the evangelical economy; the climax and the close of a holy life; the consummation of all that the Great Eternal ever meditated; of the loftiest dignity of which man is susceptible. It is the final resting place of the faculties,—the return of the erring spirit to the ineffable abode, whence it had been estranged. This is the beatitude of seraphs. Beyond it man may not look; of aught higher, and purer, he has no conception. It is the subduing of the troubled soul, into the primal will. It is from this, that the incitements of piety draw their benignant energy; and the urgency of a godly life, bears so much more of allurement, than coercion.

The saints of the most High, realized that, after which the Hindoo mystic struggles but in vain. "Enoch walked with God"—intimacy, endearment, communion, were the elements of that reverend intercourse. The Redeemer sought for no higher vouchsafement at the hands of his Father, than that they whom he had received out of the world, may participate in this union.

"That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us. I in them and thou in me, that they may be perfect in one." Of the intense and vitalizing sympathy, subsisting between the emancipated soul, and Him in whom we rejoice, as the Supreme, John in his Epistles, spile in terms, if possible, more stirring and pregnant; terms significant of experiences too ethereal for our sluggish, and earthbound capacities, to appreciate. "Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. God is love, and he that dwelleth in love, dwelleth in God, and God in him." "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even his Son Jesus Christ. This is the true God, and Eternal life."

In order to reclaim and assist man, to this reconcile spiritual realization of God, God was pleased to send Christ into the world, "in whom dwelt all the fulness of the Godhead bodily." In Him, we have the living substantive embodiment of the attributes of Jehovah. That which Krishna fraudulently arrogates, the adorable Christ rightfully possessed. "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of

"Let us now descend to some particular observations on the resemblance of Zeus or Jupiter, to the triple divinity Vishnoo, Siva, Brahma, for that is the order in which they are expressed by the letters A U M, which condescend and form the mystical word Om, a word which never escapes the lips of a pious Hindoo, who meditates on it in silence. Whether the Egyptian *Om*, which is commonly supposed to mean the Sun, be the Sanscrit monosyllabic, I leave others to determine" (Sir W Jones, on the Gods of Greece, Italy, and India, 33)

The syllable *Om* (Aum) intends every Deity. It belongs to Parameshwara, him who dwells in the supreme abode, it appertains to Brahme, the vast one to Deva, God, to Adityama, the superintending soul" (Veda translated by Colebrooke, Mill I 388)

The correspondence both in import, and construction, between the *Om* of the Hindoos, and the *Jehovah* of the Hebrews, is too exact and uncommon, to be accidental. The title *Jehovah* is denominated the *Tetragrammaton*, because of the four letters, of which it is composed. It is to be noted however, that there are but *three distinct letters* in the word, which are *god*, *he*, and *can*, the last being only a repetition of the second. The initial *god*, denotes the *fons et principium* or first hypostasis, the *he*, being a double or compound letter, is properly employed to express the second hypostasis, who unites in his own person, the divine and human, while the medial *can* which is copulative, combining the letters preceding and subsequent, denotes the Holy Spirit. This curious information, is quoted by Kircher on rabbinical authority (Maurice's Antiquities Vol IV *passim*). That the terminal *he* of the title *Jehovah*, was used *paragoge* by the Hebrews, and is not a proper component of the epithet, appears from the circumstance, that in the old Testament it is written without it (*Gesenius Lex*). Accordingly it was pronounced by Jerome and Origen, *Jao*—by the Samaritans *Jave*, and in the poetic portions of the Bible, it is expressed by the word *Jah*. It will not be irrelevant to observe here, that the *trident*, the distinctive mark borne on the forehead of the *Ashvatas*, corresponds to the Hebrew letter *v*,

which amongst the Jews, was symbolical of the Trinity. As such it was cut on the outside of the head phylacterius of that people, so as to be distinctly visible, and strikingly to attract the eye. In the ancient *Samaritan* character, the strokes of this letter are still more equal, and the idea of equality thereby, more exactly expressed. We only add respecting the orthographical correspondence of the Hindoo and Hebrew appellations, of the Supreme Deity, that "*Jehovah*" has no plural termination, does not admit the article, nor is employed *in statu constructo*. "Non sicutur in pluralem non admittit articulum neque affixa Non ponitur in statu constructo" Simonis Onomasticum 315 p

The veneration in which the Hebrews held the *Tetragrammaton*, was equalled by nothing, save that with which the Hindoo regards the mystic "*Om*" By that awful name, according to the Rabbies the most stupendous prodiges could be performed, and it was said to be guarded by lions in the innermost recesses of the temple. Basnage, His Jews, p 194 "This name includes all things, he who pronounces it shakes heaven and earth, and inspires the very angels with terror. A sovereign authority resides in this name, it governs the world, other names and surnames of the Deity are ranged about it, like officers and soldiers about their King and General, from this, they receive their orders, and thus they obey. He who knew all the mysteries of God's name, would be ignorant of nothing, in all the ways of his justice and providence." Calaneo The Hebrews, for several centuries before the Christian era regarded this name as too sacred, to be uttered, and an after times, it was the *nomen apostrophi*, the ineffable name, which they scrupled to pronounce (see Gesenius)

The sacredness and mystery, in which this name of God was enshrined, were not a superstitious and imaginative fignent of the cabalists, they are traceable to divine authority "I appeared unto Abraham, unto Isaac, and unto Jacob by the name God Almighty, but by my name *Jehovah* was I not known unto them" Ex VI 3 By which the Almighty did not mean, that the former patriarchs had been ignorant of him, as God the Creator, but that he had not revealed himself under this name, which so fully and impressively indicates his transcendent and incommunicable nature.

The orthodox theologian will receive the confirmation which we have noted, as a fresh, and by no

*We regret that we have not access to Tholuck on the Hypothesis of the Egypt or Indian origin of the name Jehovah. It is referred to by Gesenius as of high authority.

means insignificant, contribution to the doctrine of the Trinity. Not indeed that that doctrine needs ought for its most conclusive substantiation; but because any new proof, supplied from historical materials, of the idea on which it rests, having been entertained, and symbolized by philosophic sages of the highest antiquity; places it on higher vantage ground, and to sceptical minds, invests it with weightier recommendations. Moreover, every testimony, (especially that which is unsolicited,) to a doctrine of so much importance, should be received with gratitude, and may be scrutinized with profit; because of the new aspects and relations of an inexhaustible truth, which it may disclose. The fundamental formula, by which the Hindoo Triad is expressed, explains and defends that, which in dogmatic theology, is employed to notify the profound and mysterious reality, which constitutes the basis of the Christian system. Indevout speculation on this subject, none can deprecate more than we do: hazardous tampering with it, we hold to be as impious, as would be heedless and unenquiring oversight. It were well then, if they who have not been guided by better lights, nor aided by preceptors of more noble and truthful bearing than those offered in the arcana of philosophic Hindooism, to the doctrine that "in one Divine essence or nature there are three persons, distinguished from each other, by certain characteristics, and indivisibly participating in that one nature;" (Twiston's Lectures, sect 5.) would address themselves, to a thoughtful and unprejudiced examination of it, as it is expounded and verified in Christian Theology.

V. The belief of the *Metempsychosis*, is so universal and settled in India, as to be almost beyond controversy. In the Goet, it is assumed and argued on; it is interwoven with the many incitements to an ascetic and holy life; and enters so vitally into the genius of Hindoo philosophy, that its overthrow, would ensue, upon that doctrine being disengaged from it. We do not purpose enlarging upon the details of the *Metempsychosis*, as developed in the popular superstitions, neither shall we care to express at any length the abhorrent and afflictive associations, which it suggests. Our object will be compressed, by simply selecting some passages from which the antiquity and precise import of the doctrine might be gathered; and then, by showing its incompatibility with the recognized and admitted conditions of humanity.

"Death is certain to all things, which are subject to birth; and regeneration to all things which are mortal." II. 27.

"Wise men who have abandoned all thought of the fruit, are produced from their actions, are freed from the chains of birth, and go to the regions of Eternal happiness." II. 15.

"Both I and thou have passed many births. O Arjoun! mine are known to me, but thou knowest not mine, O destroyer of Enemies." II. IV. 5.

"He O Arjoun! who from conviction, acknowledgeth thy Divine birth and actions to be even so, doth not upon his quitting his mortal frame, enter into another, for he entereth into me." II. 9.

"A man whose devotions have been broken off by death, having enjoyed for an immensity of years the rewards of his virtues in the regions above, at length is born again, in some holy and respectable family, or perhaps in the house of some respectable yogee ("vel etiam e devotorum aspectum stirps nascitur." Schlegel.) VI. 47, 48.

"For sinful acts, mostly corporeal, a man shall assume after death, a vegetable or mineral form, for such acts mostly verbal, the form of a bird, or a beast, for these mostly mental the lowest of human conditions." Menu XII. 9.

"Souls endued with goodness, attain always the state of Deities: Those filled with ambitious notions, the conditions of men, and those immersed in darkness, the nature of beasts, thus is the triple order of transmigration." Menu XII. 46.

பிறவிப்பெருங்கடல்களிலுள்ள நீர்த்து
இறைவனாகவே தோன்றான்

குறள். க. 10.

"Of those who swim the wide extended sea,
Of mortal birth, none ever can escape,
But they who to the feet of God adhere." Ellis.

Several writers, both ancient and modern, have supposed that Pythagoras introduced the *Purra Janma* or *Metempsychosis* into India. Some of the Hindoo works, however, in which the doctrine is propounded, bear a date much earlier, than that of the expedition of that Philosopher to India. Moreover, the avowed presumption of the Brahmins, that no sciences of any consideration, can lodge in the mind of a man of any other caste, much less in that of a foreigner, deprives the opinion of all weight. The opposite appears to have been the case. Pythagoras observed the Brahminical abhorrence of the murder of animals, and that the cultivated classes of the Hindoos, religiously abstained from eating whatever had been alive. He would moreover, have learnt that those scruples arose from the apprehension that deceased ancestors were condemned to inhabit the bodies of animals; and that contact with flesh and blood, imparted the deepest defilement. These sentiments, he doubtless imported and inculcated in his own country. That the Hindoos taught the *Purra Janma* in the most ancient times, is attested by foreign witnesses amongst whom may be mentioned Porphyry and Strabo (See Inquiry into the Brahmin Philosophy in Mickle's *Lusitania*.)

The Egyptians believe that when the body de-

calls, the soul passes into some other animal, which is then born, and that after it has made the circuit of beasts, birds, and fishes; through a period of three thousand years, it again becomes the inhabitant of a human body—*ἔπειτα δὲ περὶ ἄλλων, ταῦτα καὶ χερσὶ καὶ τοῖς θάλασσης καὶ τοῖς περὶ αὐτῶν, αὐτὴν ἐν αἰσχροῦ τοῦ σώματος γινόμενον ἐκθόνον τὴν περὶ αὐτῆς ἐκείνην, γινέσθαι ἐν τριτοχόρῳ ἐκείνῳ*—Herc. Ioh. II. 123. The prospect thus unfolded is so loathsome and degrading, that in the estimation of Cicero, a total extinction of life would be preferable, to the kind of existence which it promises. "*Nemo est quin emori malit, quam concepti in aliquam figuram bestiae, quamvis hominis mentem sit habiturus.*" *Apud Laet, D. Inst. VII.*

The embalment of the dead, and their careful preservation in the catacombs of that country, are to be assigned to this circumstance. The worship of beasts by the Egyptians, originated in the belief that even the souls of the gods migrated into them. The soul of Osiris, was believed to have passed into the *Ox, Apis*, and that of Typhon into crocodiles, and other noxious creatures. (Cud. I. 611.) Empedocles declared himself to have been a boy, a girl, a plant, a fish, a bird." (Ibid 45) The Pythagorean philosophy, is beautifully explained by Ovid, Lib XV.

"Then, Death's called, in but old Matter dressed,
In some new Figure, and a vary'd Vest.
Thus all Things are but alter'd nothing dies;
And here, and there, th' unobscured Spent lies;
By Time, or Force, or Senseless disposition,
And lodges, where't is light, in Sun or Dust;
Or hurls without, 'till ready flames it find,
And scatters atoms thro' their kind.
From Teneament to Teneament is cast,
The Soul is still the same, the Figure only lost,
And, as the soften'd Wax, new Seals receives;
This Face assumes, and that Impression leaves;
Now call'd by one, now by another name,
The Form is only chang'd, the Wax is still the same;
So Death, as call'd, is but the Form decay'd,
Th' immortal Soul, & so out in empty Space,
To seek her Portage, in some other Place." Dryden

The philosophy of the doctrine of the Metempsychosis, as it was received by Hindoos, Egyptians, and Greeks; appears to have been precisely the same; i. e. that all souls being portions of the universal mind, must eventually return to the Divinity. Different souls however, in proportion to the power and inveteracy of their material "bonds," acquire corresponding degrees of impurity, and therefore degrees of purgation of varied length, and adaptation, are indispensable to their

return. The necessary purgation is experienced by successive transmigrations. Bad men, would consequently be placed under a severer process, than that needed by the virtuous, and devoted. The *Hades* of the Greek, and the *Naraka* of the Hindoo, may be conceived as the region, in which souls immediately on their departure from the body, undergo the remedial regimen.

It were sufficient to our minds, for the refutation of this egregious doctrine, to find it contradicted, at once by the provisions, and teaching of Christianity. To place it however in the category of the fictitious and false, on the authority of Scripture, would be in the case before us, to beg the question. The *procul dubio*, would not avail. Nor indeed could we bring ourselves to frame anything like a connected series of objections to it, did it not so generally obtain, amongst the population of this country. Believers in Christian revelation, would not deem it gratuitous to doubt, or impious to repudiate it. For the matter however, different treatment is demanded, by those in whose views Christianity, bears but inferior credentials. We at all events, invite attention to the following strictures.

1. The Metempsychosis is at variance with the universal law of development. No phenomenon within the realm of created existence, forces itself earlier upon the observation, than the tendency of every thing to advance itself. Such as the *natus naturæ*, the constant and instinctive effort of nature; a primary subjective property, of organized and functional life. Analogies the most exact, are to be found in the grand dispensations of grace, the economy of the moral government of God, and the gradations, which form the epochs of the world's history. The cycles and epicycles of the heavy thinkers of antiquity, have been displaced for ever, by the fact that the march of nature, is progressive, and not self-revolving. Geology is foremost in avouching this statement. This charming science, comes laden with offerings, from its ample treasure houses; the extinct tribes, the insect, the monster, the herb, embedded in the earth's crust, chronicle periods, when life was inferior in its activities and mechanism, to that which we now behold. The earliest forms of organic existence, that present themselves, to the geologist, are of the lowest grade of organization, from which, there is no break in the vast chain of development, till we reach the present order of things. The crea-

tion amid which we dwell, with its uncomputed varieties of vegetable and animal existence, is a consecutive rise, upon the previous series. The Zoophyta and Flora trothed in the earth, were less finished in make and function, than the myriads that now dwell on it. Each individual, is a miniature of the species to which it belongs. The curriculum of the seed, and the atom germ of the animal, by the process proper to each, pass up through many degrees of expansion, until they arrive at maturity. The giant grasp, and divine ergacity of the ripened intellect, were preceded by the artless, and tender faculties of the infant. The refinements, and amenities of civilized intercourse, have their rudiment, in the fellowships of the cave, and the forest. The dispensation of the Gospel, is the evolution of those of the prophetic, and patriarchal times. dispensations which like the sheaths of a telescope, were drawn out, one after another, until the truest focus has been found, and fixed. In her course, nature does not halt, retrogression she resists. And so with man's moral, and spiritual being. His present life is but introductory, to that which is to come. In the state that awaits him, the qualities of his heart, and faculties of his intellect, will be called out into full, and final maturity. In agreement with the analogies afforded by other departments of God's works, the soul on leaving the body, passes to a more complete, and finished condition. It is seen in the banishment, the hopelessness, the bondage of the damned, as in the freedom, and exaltation, and beatitude of the sainted.

To these analogies, the Metempsychosis* offers violence. It departs from the known constitution of things. It makes man an exception to the universe. It places him under a fearful, and ignominious. It arrests him in his upward struggles. When the aspirations are most intense, and the elements of his character, most mature, and all about him and within him, seem to prelude a higher step, in the scale of thoughtful, sympathetic, and moral being, he is rudely thrust back, and degraded to a worm or a brute. He is made to take a contrary direction to that in which other creatures go, downward he is doomed. Transmuted to a reptile, or a beast his better feelings are run cold, mortified, and all of all that was noble, and spiritual, and divine in him, he is morally &c. effaced. Such things surely cannot be!

* The Metempsychosis interferes with the facts,

and principles of vegetable, and animal physiology. Of the superaddition of a rational soul, to that which is proper to the individual organism, anatomists have detected no trace, and the assumption, that the human soul can be transmuted into the specific and proper nature of any inferior creature, is falsified by the phenomena, and laws of vegetable and animal reproduction. We are now not referring to the progressive architecture of the organized form, to the coalescence of its constituent materials, or the construction of the numerous parts of which it is composed. Physiologists hold a hypothetical principle under the title of *unity of composition*, we would venture to extend this principle beyond mere structural and functional identity, to that of every attribute, sensibility, and office, distinctive of specific existences. "Nature appears to have kept in view a certain definite type, or ideal standard, to which amidst innumerable modifications, rendered necessary by the varying circumstances and different destinations of each species, she always shews a decided tendency to conform. It would almost seem, as if in laying the foundation of each organized fabric, she had commenced by taking an exact copy of this primitive model." Roget, B Treatise, II vol 627. For such a fabric to be tenanted by a miscreant human spirit, were to disturb its integrity, to destroy its proper character. It would lose its place in the classifications of science, it would constitute an anomaly to the known order of things, such indeed as philosophy and fact reject. The supposition, that the soul may occupy such a dwelling place, without affecting its movements, and interrupting its functions is inconceivable. Demonic men, discovered their malady, in the disorder they endured. So would demonic beasts. And for the migrated soul, to outlive its imprisonment in torpor, and insensibility, nullifies the renovating virtue, which that imprisonment is supposed to impart.

3 It may be further observed, that the transmigration of souls, is inadequate to effect the intended benefit. We stated before, that purification, and preparedness for reunion with the essence of the Supreme God, was looked for as its appointed result. The appliance, however, wants appropriateness and efficacy. Moral correction, is to be derived only, from moral agencies. The cure of the soul's evils, must come from spiritual treatment. Faults in feeling, corruption in the passions, and obliquity in the habits, are to be remedied.

died and removed, only by legitimate counteractives Error is to be supplanted by truth, desilement by the rise of virtuous energy, and blemishes of the conduct, by the exhibition of the pattern, and the law of rectitude, and the communication of power to conform thereto. The expedient now contemplated, is not only void of every thing positively beneficial, but exerts an opposite tendency. It debases it demoralizes the man. But as he was before, it riles him of every vestige of excellence, and places him beyond sympathy, and redemption.

Harassed, and bereft of all that is good, as this humbling superstition leaves us with what authority and sweetness, does that which is written in the Christian Scriptures, of the intermediate state of departed souls, come to our hearts! It is consonant with the constitution of things, it accords with the feelings with which we approach the solemnities of the eternal world. It does not blind,—it does not confound,—it does not brutify, the trembling expectant. Let us briefly state it. When death takes place, we are parted from the body, and from the world, with its accidents and aids, and pass to a state of intense self-consciousness. The spirit, dismantled of her mortal vestment, is conducted to a place fitted for her reception, there to await the crisis of the resurrection. We are instructed that it is meet for the body, to be joined to its former partner that the instrument and occasion, both of mischief, and of service, may receive its measure of retribution. We confess, that the midway condition of the dead is wrapt in the profoundest obscurity. It is *Shool*,—a dismal and voiceless region. It is *Hades*,—from whose concealments, no shadowy spirit ever came to tell of all that is doing there. It is the dark abode, into whose chambers imagination may not enter, which conjecture cannot compass. The intimations we have of it, however, are all consistent and satisfactory. Of man's dust. He who has redeemed it from the grave, undertakes the custody, whilst to his spirit, will be assigned fellowships and a dwelling place, precursors of its ultimate condition. The disembodied, have converse with the past by experience and with the future, by intimation, diffusing over them the saddest remorse and terror, or the purest delight and triumph. The spirit of the good welcomed and trained, like a younger sister in all the happy agitations of angelic, and cherubim the soul of the wicked, delivered up to the mastery of the reptilian and out-cast. The

parable of Lazarus and the rich man, the vision of John the paradise promised to the repentant malefactor, the constant allusions throughout the New Testament, to the resurrection of the body, and the rewards of final judgment convey announcements to which the minds of the righteous, and unrighteous alike, implicitly assent.

VI The *spiritualism* of the Hindoo Philosophy is denominated *Yoga*—which term etymologically (योग) denotes the *junction* of one object with another. It is synonymous with the English word, *yoke*. Yoga is the effort of the soul after unity with the Godhead, by abstraction from all other objects, and uninterrupted and determined contemplation on the Supreme Being. The Yoga is accordingly portrayed as

The Yoke of a subdued mind thus employed in the effort to reach the state of devotion is compared to a lamp standing in a place without wind which smoulders not.

He did gather a his own soul where the mind is regulated by the service of devotion, a pleased to dwell and where by the sense of spirit who behold the soul. He becometh acquainted with that he attains pleasure which is far more worthy of the understanding than that which is sought from the senses depend upon which the mind moveth not from its practical place.

Which having obtained he respecteth no other acquisition so great as it in which he is not moved by the severest pain.

The soul is not from the conjunction of passion may be distinguished by the appellation *log* spiritual union or devotion.

It is so be attained by resolution by the man who knoweth his own mind. When he hath abandoned every desire that is seth from the enjoyment and subdued with his mind every inclination of the senses he may by degrees find rest and having by a steady evolution fixed his mind within himself he should think of nothing else.

Wherever the steady mind is fixed he should abide it bring it back and place it in his own breast. 11. 19. 20.

Yoga is didactically laid down in the Puranic philosophy as "the restraining of the mind and confirming it to internal meditations. When the mind is thus confined within, it becomes resimulated to the Being whom it seeks to know, but when the mind is secularized the Being takes the form of security. In the first case the mind is singly and irrevocably fixed on God. In the second, it is restless, injurious, voluptuous. In the former state, there is no sorrow, in the latter, there is a state kind of sorrow, arising from the labour of seeking proofs of the reality of things from error, from the pursuit of shadows, from heavy sleep and from recollection. Ward, II 199. So taught Menu c. 6.

A Brahmin who is a student of the body by any of these means which great sorrow and and because of sorrow and fear thus to stand on in the end of the course.

"Having thus performed religious acts, in a forest the third portion of his life, let him become a *Sannyasi* for the fourth portion of it, abandoning all sensual affections, and wholly reposing in the Supreme Spirit."

"Delighted with meditating on the Supreme Spirit, sitting fixed in such meditation, without seeking any thing earthly, without one sensual desire, without any companion but his own soul, let him live in this world, seeking the bliss of the next." VI. 22. 23, 49.

To this elevated habit of thought, the mortification of the body, directly ministered, and hence the fearful code of corporal austerities, to which the Yogee volunteers a rigorous, and unassigned submission. The ascetic practices of the Hindoos, are reported by foreign historians. Strabo and Cicero, relate the history of the Brahmin *Calanus*, who believing that the highest purity, was to be attained by terminating his life by fire, committed himself to the flames, in the presence of Alexander. The interesting passage in Cicero is quoted by the Abbé Dubois p. 333 "Est profecto quiddam etiam, in barbaris gentibus præsentibus atque divinis: siquidem ad mortem proficiunt Calanus Indus, cum adscenderet in arum ardentem, O-praculum discendum, inquit, e vita, cum, ut Hercules configit mortali corpore exanimato, in lucem animus egressus sit. Cùmque Alexander eum rogaret, si quid vellet, ut diceret: Optime, inquit, propediemte videbo. Quod si contigit. Nam Babylonem, paucis post diebus, Alexander est mortuus. Divin. I. 23."

The system would be misapprehended, did we not carefully keep in mind, that austerities however healthful and incumbent, are inferior to devotion. The proneness to assign merit to self-inflicted mortification, has no encouragement in the pure Hindoo creed. It is not estimated as having other than a subsidiary negative value. That there is any thing positively saving in penance, the Hindoo theologer denied, the notion was too coarse for his speculative tendencies, it is a creation of corrupt, and vulgar minds.

"The Yogee is never called than the *Tapanee* (Austerity superior devotee) it is not a state that heaves it involves in performing penances, respect alone the *Harard* in science, an superior to those who are attached to material works. Therefore O Arjun, resolve thou to become a Yogee. VI. 46.

"There men who perform severe mortifications of the flesh, not sanctioned by the Vedas, are possessed of hypocrisy, and pride in all respects, and with heat passion, and tyrannical strength."

"These fools treat the spirit that is in the body, and myself also, who am in them. Know what are the revolutions of those who are born, under the influence of the evil spirit."

"The soul which is admitted to self tortures, by the foot without examination, as for the purpose of injuring another, is of the *Tam* class." VII. 26 19

It serves much to strengthen and exalt the *Yoga* doctrine, that it is presumed to engender moral sentiments: or in other words, that the stern and inexorable habits of the devotee, do not dry up the generous and amiable qualities of the heart. Did it blight, or offend the charities of life, and despoil us of the virtues, by which life is endeared, and ennobled; men would feel it to be unpalatable to themselves, as well as discreditable to God. Abraham Roger was out of his latitude, when he enquires, "Can we believe that there is a generous spirit residing in a people, who for two or three thousand years, have placed the greatest degree of sanctity, and prudence in half starving themselves?" The truth is, that the very system before us, is not more distinguished for severity, than for generosity. It seems certainly somewhat unintelligible, that although it has in it so much of the morose, it is nevertheless any thing but misanthropic.

"They too who delighting in the welfare of all nature serve me in my sacrosanct, inviolable form, omnipresent, inaccessible, standing on high, fixed and unmovable, with subdued passions, and understanding the same in all things, shall come to me. XII. 3. 4.

"He my servant is due to me, who is free from enmity, the friend of all nature, merciful, exempt from pride, and selfishness. XII. 13.

"I do not wish for death, let him not wish for life, let him expect his appointed time, as a hired servant has wages. Mens. VI. 45.

"Let him bear reproachful speech with patience, let him speak reproachfully to no man, let him not on account of the first and fervid body, engage in hostility with any one living." Ibid. 47.

The foundation of asceticism, is the debasing power exerted by the flesh, upon the spirit. Carnal entanglement debats, and deludes the intellect; and trammels and pollutes the soul. Of all the influences that disturb the perceptions, and impede the activities of the mind, none are more insidious and fatal, than those which come from the animal nature. For the apprehension of truth, the mind must be purified from all that is vain and corrupt, shut in from extraneous and sensual stimulus. The soul recedes from that which is divine, in proportion as it is brought under the action of material bias, and its upward flight, the vividness of its vision, the grasp, the precision, the subtleties of its functions, become great, as it throws off, and strives against, the lower affections of our nature.

"A famous Holian-Jee who in the 17th century spent fifteen years in India."

Exemption from fleshly contamination, is a felt condition of mental triumph; and still more clear is it, that the spirit must be released from sensuous encumbrances and perturbation, before it can appreciate the divine character and fellowship. The extent to which the mind is crippled and emasculated, by the ascendancy of bodily appetites, the confusion and imbecility, occasioned by the mastery of the lower, over the higher passions; whether it come by a wretched inheritance, or by personal indiscretion; who can tell? On the other hand, we are forced to think that the full capacities of the mind, in comprehending, and appropriating spiritual truth, on being disengaged from the drawbacks and perversions of sense; have never yet been fully ascertained. Energized and purified by rigorous persevering discipline, what barrier would obstruct its progress? what problem baffle its penetration? Chastised into lofty and severe efforts, and familiarized with the holy, and abstract, and invisible; there seems no occupation too refined, and no affinities too mysterious for it. This is to be predicated of the mind in relation to the whole realm of Truth; moral, mathematical and religious.* We measure ourselves by ourselves, and are beguiled into the persuasion that the dimensions we bear, are the last limits of the human being; whilst a different culture, and the application of more stringent aids, would invest our ideal of the perfect, with the liveness and deformity of an immature thing. Who will not at once accede to the sentiments of Warren Hastings? "But if we are told that there have been men, who were successively for ages past, in the daily habit of abstracted contemplation, begun in the earliest period of youth, and continued in many, to the maturity of age, each adding some portion of knowledge to the store accumulated by his predecessors, it is not assuming too much to conclude, that, as the mind overgathers strength, like the body, by exercise, so in such an exercise, it may in each have acquired the faculty to which they aspired; and that their collective studies, may have led them to the discovery of new tracks and combinations of sentiment, to-

tally different from the doctrines, with which the learned of other nations are acquainted, doctrines which however speculative and subtle, still as they possess the advantage of being derived from a source so free from every adventitious mixture, may be equally founded in truth with the most simple of our own."

We are not to be suspected of advocating Hindoo austerities: we simply state that the Yoga doctrine is founded upon a deep acquaintance with the human constitution and wants. The vine is bled that it may yield its richest clusters. The cyst is pierced that its impurities may be drawn off. Gold parts with its dross, in the fiercest fires. The Apostles of the Lord Jesus Christ, used most comprehensive words, in relation to the discipline of the body. "If ye through the spirit do mortify (*συναινετε*, put to death,) the deeds of the body ye shall live" Rom. VIII; 13. "Mortify (*νεκρωετε*, kill,) therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." III. Col. 5. v. "But I keep under (*υποτασσω*, I beat under,) my body, and, bring it into subjection" (*δουλοω* I lead as a slave.) I Cor. IX. 27.

The remarks we had assigned to ourselves, are now brought to a close; not indeed from want of disposition, but of opportunity, to multiply them. Should this task be undertaken by other hands, we are assured that the gratification and advantage it would yield, will reward them for their trouble. We are in no danger of being suspected by the studious, and liberal minded, of gratuitous admiration of the Gæta; or of the ancient system of Hindoo philosophy, of which it is a fragment. All that we have aimed at is, the analysis of the instructions of Krishna, leaving them to find a way to the judgment, and commendation of the reader, as they may: peradventure it will appear, "rem gratissimum promittentes, magis quam probantes"†

There are they, however, who demur admitting all that may be said in relation to the truth and sublimity of Hindooism, because of the practical,

* If the moral feelings become sensitive, as the intellectual powers are raised, and invigorated, how dreadful the consciousness of guilt and deficiency, under which the Yogee must labor. It is inconceivable, that conscience in such a state, could be habitually silent or overruled, by the delusion that the austerities, by which it was developed, atoned for the abuse (what suffered) if however, it be so, what a revelation must have come upon his moral nature. We should like to know more about this.

† Asceticism doubtless, received no insignificant encouragement in India, from the universal dissoluteness of the population. The animal passions, quickened and fomented by the climate and other incidental circumstances, have reduced the people to habits, the most avowed from mental, or virtuous pursuits. *वैराग्य* and *अपत्य*, are characteristics of the Hindoo. A specific for these evils, were cheap at any price. Patibulum could know no warlike aim than to devise it.

† Seneca, Epist. 102.

and popular errors of the people. How can that system have aught in it, that is good or pure, the advocates and professors of which, are so corrupt, and unprincipled? Does not Hindooism patronize cruelty and oppression? Are not its records stained with the blood of strangled infants, and of burning widows? Are not its priests licentious, and its temples polluted? True! and none would confess it more mournfully than we. But the errors committed by some of the heathen, are no proof that they were committed by all, that it was inevitable that they should be committed by any. neither may we conclude, that they were without the power to accomplish that, which by reason of their sinfulness they failed to do. Plato and Cicero recommended idolatry, in certain cases. Aristotle disapproved of the forgiveness of injuries. Socrates inculcated inhospitality to foreigners. Scusual indulgence, in its grossest forms, was allowed by Xenophon, and Solon. Calo committed suicide, and thus after having read Plato's treatise on the immortality of the soul! Notwithstanding the encouragement of the victs, we have enumerated by these renowned men, their writings enjoined nearly every general duty, presented in the New Testament. It has been said that the dying speech of Cyrus, is far better fitted to raise the tone of moral feeling, in the breast of a young man, and to confirm his faith in the reality of moral distinctions, than the treatise on Moral Philosophy by Paley, though he was an Archdeacon. That many of the most brilliant passages of the English sermons of the seventeenth century, were borrowed from Plato and Cicero, and Seneca, is a well known fact. And who would not shrink from making Christianity responsible for the ignorance and corruptions of its professors!

But when we have said thus much,* we have said all, that can be said, in favor of Hindooism. We own, that all the while we have been pursuing our inquiries we have felt a sense of dissatisfaction and uneasiness, which has in no measure abated, as we draw to a close. After having conducted us through many a tortuous path, and regaled us with many a delightful scene, it brings us up to the verge of an impassable gulph, and there leaves us, a chasm which the information we had gathered on the way, does not offer to illumine, and the depths where-with we had been allured on, make the mere to be deplored. Yes! Hindooism cannot conceal its great cardinal, crying defect! There

are wants in the human heart, which it cannot satisfy, misgivings and reproaches, which it cannot explain, problems, which it cannot solve. It gives no answer to the inquiry, coming from unnumbered hearts, how a sinner may be reconciled to God. The expiration of the guilt of wicked beings, is as far off as ever, even after all the humiliation, and struggles of the abject soul. The consciousness of guilt and of helplessness, burn on the heart as fiercely now, as aforetime. There are wounds within, which Hindooism cannot heal, distempers which it cannot eradicate. *This desideratum* in all its fulness, is announced to us, in the Gospel of Jesus Christ. The relief, the atonement, which we vainly search for elsewhere, we are graciously supplied with, by the intervention of the adorable Son of God. That which Chalmers said of the "defects and uses" of Natural Theology, might be applied with a slight accommodation to the defects and uses, of Hindooism. We do but substitute the latter term for the former in the following passage: "We hold that the theology of nature (Hindooism) sheds powerful light on the being of a God, and that, even from its unaided demonstrations, we can reach a considerable degree of probability, both for His moral and natural attributes. But when it undertakes the question between God and man, this is what it finds to be impracticable. It is here, where the main helplessness of nature lies. It is baffled in all its attempts to decipher the state, and the prospects of man, viewed in the relation of an offending subject, to an offended sovereign. In a word, its chief obscurity, and which it is wholly unable to disperse, is that which rests on the hopes and the destiny of our species. There is in it enough of manifestation to awaken the fears of guilt, but not enough again to appease them. It emits and audibly emits, a note of terror, but in vain do we listen for one authentic word of comfort, from any of its oracles. It is able to see the danger, but not the deliverance. It can excite the forebodings of the human spirit, but cannot quell them, knowing just enough to stir the perplexity, but not enough to set the perplexity at rest. It can state the difficulty, but cannot unravel the difficulty, leaving just as much knowledge as to enunciate the problem, but not so much as might lead to the solution of the problem. There must be a measure of light, we do allow, but, like the lurid gleam of a volcano, it is not a light which guides, but which

bewilders, and terrifies. It prompts the question, but cannot frame or furnish the reply. Natural (Hindoo) theology may see as much as shall draw forth the anxious interrogation. "What shall I do to be saved!" The answer to this, comes from a higher theology.* B. T. II. vol. 285, p

We conclude with the following passage quoted in the Calcutta Review. No. XIV. "The classical reader, cannot but be struck with particular sentiments, in the moral writers of Greece and Rome. But compare the most perfect body of moral rules, with which they were acquainted, with the law of God, and how great the difference,

how many virtues are omitted. But even supposing it to be complete as a code of moral laws, how destitute of power to enforce them. On the other hand, how grand, how mighty the motives which the Christian moralist can employ. We need not point them out; we shall only observe that while the study of comparative morality, would bring the Collegian's classic stores into requisition, it would afford his teacher an admirable opportunity of inculcating some of the most distinctive and important truths of the Gospel."

BANGALORE, Dec. 16th 1847.

NOTE BY THE EDITOR.

In the Advertisement prefixed to the First Part it was stated that the Rev R. NABBITT's Dissertation should be appended to the work, but having been enabled by the liberal assistance of a friend to print the TEXT OF THE GĒTA, in the DEVANAGIRI Character, in addition to Schlegel's Latin Version, it was found impracticable to comprise the above tract also, within the limits assigned to the work. The object however, of its publication here, is answered by the insertion of the preceding Essay.

J. G.

BANGALORE,

January 26, 1843

TO . .

GENERAL M. CUBBON,

COMMISSIONER FOR THE GOVERNMENT OF THE TERRITORIES

OF H H THE RAJAH OF MYSORE

Presented by the Editor

This Edition of the Bhagavat-Gita;

IS

RESPECTFULLY INSCRIBED,

THE EDITOR

•APPENDIX.

BHAGAVAT-GEETA,

ID EST

GEOMETRION MEAEZ,

SIVE

ALMI KRISHNAE ET ARJUNAE

COLLOQUIUM

DE REBUS DIVINIS,

DHARATEAE EPISODIUM

Textum Berensium,

ET INTERPRETATIONEM LATINAM

ADIECIT

AUGUSTUS GUILIELMUS A SCHLEGEL

REPRINTED FROM THE EDITION PUBLISHED AT BONN, IN MDCCCXXIII

APPENDIX.

THE BHAGAVAT-GEETA.

LECTURE I.

॥ ॐ ॥

॥ 'धृतराष्ट्र उवाच' ॥

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मासकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

॥ संजय उवाच ॥

दृष्ट्वा तु पाण्डुबानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥
पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमू ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥
अथ शूरा महेष्वासो भीमार्जुनसमा युधि ।
युधामाया विराटश्च द्रुपदश्च महारथः ॥ ४ ॥
भृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥
युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौमद्रो द्रौपदेयाश्च सर्वे एव महारथाः ॥ ६ ॥
अस्माकं तु विशिष्टा ये तान् निबोध द्विजोत्तम ।
नायकांश्च सैन्यस्थं सञ्चारिणं तान् ब्रवीमि ते ॥ ७ ॥
भवान् भीष्मश्च कर्णश्च द्रुपश्च समितिजयः ।
अन्यथापि विकर्णश्च सौमदन्तिक्षेपवन् च ॥ ८ ॥

अन्ते च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥
अपर्याप्तं तदस्माकं वलं भीष्माभिरक्षितं ।
पर्याप्तं त्विदमेतेषां वलं भीमाभिरक्षितं ॥ १० ॥
अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्वे एव हि ॥ ११ ॥
तस्य संजनयन् कर्ष्यं कुरुवृद्धः पितामहः ।
सिंहनादं विमद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥
ततः शङ्खाश्च भेर्यश्च पणवामकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दमुमुक्षो जभवत् ॥ १३ ॥
ततः स्त्रेतेर्हृद्यैर्घृते सहति स्तब्धेन स्थिति ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥
पाण्डवज्यं हृषीकेशो देवदत्तं धनंजयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्ता वृकोदरः ॥ १५ ॥
अनन्तविजयं राजा कुन्तोपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुवोपमणिपुष्पको ॥ १६ ॥
काश्यश्च परमेष्वाचः शिखण्डो च महारथः ।
मृष्टयुग्मनो विराटश्च सात्वकिश्चापराजितः ॥ १७ ॥
द्रुपदो द्रौपदेयाश्च सर्वेशः पृथिवीपते ।
सौमद्रश्चमहाबाहुः शङ्खान्दध्नुः पृथक्पृथक् ॥ १८ ॥

स घोपो धार्तराष्ट्राणां हृदयानिव्यदारयत् ।
 नमस्य पृथिवीं चैव तुमुलो व्यनुगादयन् ॥ १९ ॥
 अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
 प्रवृत्ते शस्त्रसपाते धनुर्व्यय्यं पाण्डवः ॥ २० ॥
 हृषीकेशं तदा वाक्मदिदमाह महोदधे ।
 सेनयोस्त्वयोर्मध्ये रथं स्थापय मे ऽच्युत ॥ २१ ॥
 यावदेतान् निरीक्षे ऽहं योद्धुकामानव स्थितान् ।
 कैर्नया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ २२ ॥
 योत्स्यमानानवेक्षे ऽहं य एते ऽव समागताः ।
 धार्तराष्ट्रस्य दुर्बुधेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

॥ सजय उवाच ॥

एयमुक्तो हृषीकेशो गुडाकेशेन भारत ।
 सेनयोस्त्वयोर्मध्ये स्थापयित्वा रथोत्तम ॥ २४ ॥
 भीष्मद्रोणप्रसूतः सर्वेर्षा च महोदधितां ।
 उवाच पार्थयश्चेतानसमवेतान्कुरुनरति ॥ २५ ॥
 तत्रापश्यत्स्थितान्पार्थःपितृन्अयपितामहान् ।
 आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान् सखीं
 स्तथा ॥ २६ ॥
 अशुरान् सुहृदश्चैव सेनयोस्त्वयोरपि ।
 तान्समीक्ष्यसकौन्तेयःसर्वानवधूतवस्थितान् ॥ २७ ॥
 क्षपया परधाविष्टो विभीदन्निदमब्रवीत् ।

॥ अर्जुन उवाच ॥

दृष्ट्वेन स्रजन कृष्ण युयुत्सु समुपस्थित ॥ २८ ॥
 सीदन्ति नम गात्राणि शूलं च परिशुष्यति ।
 वेपथुश्च शरीरे मे रोमरुपैश्च जायते ॥ २९ ॥
 शण्डोर्व ससते हस्तात् त्वक् चैव परिदह्यते ।
 न च शक्तोऽम्यवस्थातु समतीव च मेमनः ॥ ३० ॥
 निमिन्नानि च पश्यामि विपरीतानि कैश्च ।
 न च येयो ऽनुपश्यामिहत्वा स्रजनमाहवे ॥ ३१ ॥

न कांश्चे विजय कृष्ण न च राज्यं सुखानि च ।
 किंनोराज्येनगोविन्दकिंभोगैर्जीयितेनवा ॥ ३२ ॥
 धेयानर्थे कांक्षितं नो राज्यं भोगाः सुखानि च ।
 त इमेऽवस्थितायुधेद्राणांस्त्वकाधनानि च ॥ ३३ ॥
 आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
 मातुलाः श्वशुराः पौत्राः श्यालाः सर्वान्धिनस्तथा ॥ ३४ ॥
 एतान् न हन्तुमिच्छामिप्रतो ऽपि सधुस्तदन ।
 अपिचैलोक्यराज्यस्यहेतोःकिं नुनरीकृते ॥ ३५ ॥
 निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्वाज्जनार्दन ।
 पापमेवाशयेदस्मान् हत्वैतानाततायिनः ॥ ३६ ॥
 तस्मान्नार्हा वयंहन्तु धार्तराष्ट्रान् सबाभ्यवान् ।
 स्रजर्वाहिकयं हत्वा सुखिनः स्वान् साधव ॥ ३७ ॥
 यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
 कुलध्वयकृतं दोषं मित्रद्रोहे च पासक ॥ ३८ ॥
 कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितु ।
 कुलध्वयकृतं दोषं प्रपश्यद्विज्जनार्दन ॥ ३९ ॥
 कुलध्वये प्रणश्यन्ति कुलधर्माः सनातनाः ।
 धर्मं नष्टे कुलं क्लृप्तमधर्मो ऽभिभवत्युत ॥ ४० ॥
 अधर्माभिगवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
 स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥
 सकरो नरकाथैव कुलघ्नानां कुलस्य च ।
 यतन्निपितरो ह्येषां सुमपि णोदकक्षिपाः ॥ ४२ ॥
 दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
 उक्तायन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥
 उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
 नरके निधत वासो भवतीत्यनुश्रुयुः ॥ ४४ ॥
 अहोवत् सहत् पापं कर्तुं व्यवसिता वयं ।
 यद्वाज्यसुखलोभेन हन्तुं स्रजनमुद्यताः ॥ ४५ ॥
 यदि मामुपप्रतीकारमश्नस्य शस्त्रपाणयः ।
 धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

अविनाशितुं तद्विधिं येन सर्वमिदं ततः ।
विनाशमव्ययस्यास्यनकाशितुं कर्तुमर्हति ॥१७॥
अन्तवन्त इमे देहा नित्यसोक्ताः शरीराणि
अनाशिनोऽप्रमेयस्तत्साद्युध्यस्तभारत ॥१८॥
य एवं चेत्ति हन्तारं यश्चैनं मन्यते दत्तं ।
उभौतौनविजानीतोनायं हन्तिनहन्त्यते ॥१९॥
न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥२०॥
वेदाविनाशिनं नित्यं य एतमजमव्ययं ।
कथं स पुरुषः पार्थ कं घातयति हन्तिनं ॥२१॥
वासांसि जीर्णानि त्वया विहाय
नवानि गृह्णाति नरोऽप्यरुणः ।
तथा शरीराणि विहाय जीर्णान्य
अन्यानि संयाति नवानि देही ॥२२॥
नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्प्रापी न शोषयति नाहृतः ॥२३॥
अक्षेयोऽयमदृशोऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२४॥
अव्यक्तोऽयमचिन्मयोऽयमविकारोऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥२५॥
अथ चैनं नित्यजानं नित्यं वा सत्यसे मृतं ।
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥२६॥
जातस्य हि ध्रुवो मृत्युर्ध्रुवं जना मृतस्य च ।
तस्मादपरिहार्यं येन न त्वं शोचितुमर्हसि ॥२७॥
अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तच्च का परिदेवता ॥२८॥
आश्चर्यवत् पश्यति कश्चिदेनम्
आश्चर्यवद्दति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति ।
युष्माप्येनं वेदः न चैव फश्चित् ॥ २९ ॥
देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥
स्वधर्ममपि धावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्विद्युद्वाक्क्षेपोऽन्यतश्च त्रिष्यस्य न विद्यते ॥ ३१ ॥
यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतं ।
सुखिनः क्षत्रियाभ्यर्थं लभन्ते युद्धमीदृशं ॥ ३२ ॥
अथ चेत्त्वत्तिमं धर्म्यं संग्रासं न कारिष्यसि ।
ततः स्वधर्मकीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥
अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽप्यर्थाः ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥
भयाद्गणादुपरतं संस्रान्ते त्वां महारथाः ।
येषां च त्वं वज्रमतो भूत्वा यास्यसि स्त्राघवं ॥ ३५ ॥
अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किं ॥ ३६ ॥
इतो वा प्राप्स्यसि स्वर्गं जिता वा भोक्ष्यसे महीं ।
तस्मादुत्तिष्ठ कौन्तेय युद्वाय कुतः निश्चयः ॥ ३७ ॥
सुखदुःखे समे कृत्वा क्षामाक्षामौ जयाजयौ ।
ततो युद्वाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥
एषा तेऽभिहिता सांख्ये बुद्धियोगे त्विमां शृणु ॥
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥
नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य चाद्यते महतो भयात् ॥ ४० ॥
व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
वज्रशालाक्षनन्ताश्च बुद्धयोऽव्यवसायिनां ॥ ४१ ॥
धार्मिमां शृण्वितां वाचं प्रवदन्त्य विपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥
कामात्मानः स्वर्गपरा जीन्मकर्मफलप्रदं ।
क्षियाविशेषवज्रलां भोगैश्चर्यगतिं प्रति ॥ ४३ ॥

भोगैश्वर्यमसक्तानां तयापहतचेतसां ।
 व्यवसायात्मिकानुद्धिःसन्नाधौनविधीयते ॥४४॥
 वैगुण्यद्विपया चेदा निश्चैगुण्यो भवार्जुन ।
 निर्वन्देनित्यसुखस्योनिर्पोग्धेनआत्मयान्॥४५॥
 यावानर्थःउदयाने सर्वतः संप्रतोदकेन ।
 तावान् सर्वेषु सैदेष्ट ब्राह्मणस्य विजानतः॥४६॥
 कर्मण्येवाधिकारस्ते ना फलेषु कदाचन ।
 ना कर्मफलहेतुर्भूर्वा ते सङ्गो ऽस्तु कर्मणि ॥४७॥
 योगस्यः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
 सिद्धयसिद्धयोःसन्तोभूत्सु सनत्वंयोग उच्यते ॥४८॥
 ह्येन स्रवरं कर्म बुद्धियोगाद्रनञ्जय ।
 बुद्धिं शरणमन्यच्छ कृपणाः फलहेतवः ॥४९॥
 बुद्धियुक्तो गृह्णातोह उभे सुकृतदुष्कृते ।
 तस्माद्योगाय युञ्ज्या योगः कर्मसु कौशलं ॥५०॥
 कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनोयिणः ।
 जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनानयं ॥५१॥
 यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
 तदा गन्तासि निर्वेदं श्रौतव्यस्य श्रुतस्य च ॥५२॥
 श्रुतिविप्रतिपत्ता ते यदा स्थास्यति निश्चला ।
 समाधावधत्ता बुद्धिस्तदा योगमवाप्स्यसि ॥५३॥

॥ अर्जुन उवाच ॥

स्थितप्रज्ञस्य का भाषा समाधिस्यस्य केशव ।
 स्थितधीः किं प्रभाषेत किमासीत व्रजेत किं॥५४॥

॥ श्रीभगवानुवाच ॥

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
 आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५॥
 दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
 वीतरागभयक्रोधः स्थितधीर्नुनिश्चिन्त्यते ॥५६॥

यः सर्वज्ञानभिसेहस्तान् प्राप्य शुभाशुभं ।
 नाभिनन्दति न हेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥
 यदा संहरते चायं कूर्मो ऽङ्गानोव सर्वशः ।
 इन्द्रियाणोन्द्रियार्थेष्वलस्य प्रज्ञा प्रतिष्ठिता ॥५८॥
 विपया विनिवर्त्तन्ते निराहारस्य देहिनः ।
 रसवर्जं रसो ऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥
 यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
 इन्द्रियाणि प्रसाधोनि हरति प्रसभं मनः ॥६०॥
 तानि तर्पाणि संयम्य युक्त आसीत संवरः ।
 वशेहियस्येन्द्रियाणितस्य प्रज्ञा प्रतिष्ठिता ॥६१॥
 ध्यायतो विषयान् पुंसः सङ्गलेपूपजायते ।
 सङ्गात्संजायते कामः कामात्क्रोधो भिगाये ॥६२॥
 क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।
 स्मृतिभ्रंशश्च बुद्धिनाशो बुद्धिनाशात्प्रमथस्यति ॥६३॥
 रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
 आत्मवशैर्विधेयात्मा प्रसादमधिगच्छति ॥६४॥
 प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
 प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६५॥
 नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
 न चाभावयतः शान्तिरशान्तस्य कुतः सुखं ॥६६॥
 इन्द्रियाणां हि चरतां यन्मनो ऽनुविधीयते ।
 तदस्य हरति प्रज्ञां यायुर्वावन्निवात्मसि ॥६७॥
 तस्माद्यस्य भ्रष्टावाहो निगृहीतानि सर्वशः ।
 इन्द्रियाणोन्द्रियार्थेष्वलस्य प्रज्ञा प्रतिष्ठिता ॥६८॥
 या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
 यस्यां जायति भूतानि सानि शापश्यते तस्मै ॥६९॥
 आपूर्वमाणमचलप्रतिष्ठं
 समुद्रमापः प्रविशन्ति यद्वत् ।
 तद्वत् कामा य प्रविशन्ति सर्वे
 स शान्तिमाप्नोति न कामकामो ॥७०॥

विहाय कामान् यः सर्वान् पुमांश्चरति निस्पृहः
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥
एषा ब्राह्मो स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्थानन्तकाले ऽपि ब्रह्मनिर्वाण मृच्छति
॥ ७२ ॥
इति श्रीभगवद्गीतासंख्ययोगो नाम द्वितीयोऽध्यायः

LECTURE III.

॥ अर्जुन उवाच ॥

ज्यायसी चेत् कर्मणो मां बुद्धिर्जनार्दन ।
तत् किं कर्मणि घोरं मानियो जयसि केशव ॥ १ ॥
ध्यामिद्येनैव वाक्येन बुद्धिर्माह्वयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयो ऽहं प्राप्नुयाम् ॥ २ ॥

॥ श्रीभगवानुवाच ॥

लोके ऽस्मिन् द्विविधानि पापानि प्रोक्तामयान च ।
ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनां ॥ ३ ॥
न कर्मणा मनारम्भानैस्कर्म्यं पुंरुपो ऽश्नुते ।
न च सत्यमना देव सिद्धिं समधिगच्छति ॥ ४ ॥
न हि काश्चित् क्षणमपि जातु तिष्ठत्य कर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥
कर्मन्द्रियाणि संयम्य य आसी मनसा आचरन् ।
इन्द्रियाण्यन्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥
यत्किन्द्रियाणि मनसा नियम्यारभते ऽर्जुन ।
कर्मन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥
नियतं कुरु कर्म त्व कर्म ज्यायो ह्यकर्मणः ।
शरीरयाचार्पि च ते न प्रसिध्येदकर्मणः ॥ ८ ॥
यज्ञार्चात् कर्मणो ऽन्यच्च लोकौ ऽयं कर्मवन्धनः ।
तदयं कर्म बौद्धेय मुक्तसङ्गः समाचर ॥ ९ ॥

सह्यज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेव वो ऽदित्वं कामधुक् ॥ १० ॥
देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमश्नात्स्य ॥ ११ ॥
इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्देवान् प्रदाद्येभ्यो यो भुङ्क्ते तेन ह्य वः ॥ १२ ॥
यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वे किं लिखैः ।
भुञ्जते ते त्वर्धपापाप्येव च न त्याज्य कारणात् ॥ १३ ॥
अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माश्चरसमुद्भवं ।
तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितं ॥ १५ ॥
एवं प्रवर्तितं यज्ञं नानुवर्तयन्तीह यः ।
अवायुरिन्द्रियारामो मोक्षपार्यसर्जोवति ॥ १६ ॥
यत्नात्मा रतिरेव स्यादात्मनस्तच्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥
नैव तस्य कृते नार्यो नाकृते न ह्य कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपश्यथः ॥ १८ ॥
तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥ १९ ॥
कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंयहने वापि संपश्यन् कर्तुमर्हसि ॥ २० ॥
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥
न मे यार्थास्त कार्यं त्वं विपु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥
यदि ह्यहं न वर्तेय जातु कर्मण्यतन्द्रितः ।
मम बर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥
उत्तौ देयुरिमे लोका न कुर्यां कर्म चेदहं ।
संकरस्य च कर्ता स्यामुपहृन्त्यामि माः प्रजाः ॥ २४ ॥

सत्ताः कृत्स्न्यविद्वांसो यथा कुर्वन्ति भारत ।
 कुर्वाद्दिद्वान्स्त्रियाणांश्चकार्षणोक्तसंयहं ॥ २५ ॥
 न बुद्धिभेदं जनयेद् ज्ञानां कर्मसंदिग्धां ।
 जोषयेत्सर्वकर्मार्णविद्वानयुक्तसमाचरन् ॥ २६ ॥
 प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
 अहंकारविमूढात्मा कर्तासमिति मन्यते ॥ २७ ॥
 तत्त्ववित् तु महाबाहो गुणकर्मविभागयोः ।
 गुणा गुणेषु परतन् इति मत्वा न संज्जते ॥ २८ ॥
 प्रकृतेर्गुणसंमूढाः संज्जन्ते गुणकर्मसु ।
 तानकृत्स्नविदो लब्ध्वा न कृत्स्नविद्भविचालयेत् ॥ २९ ॥
 नयि सर्वाणि कर्माणि संन्यस्यास्वात्मचेतसा ।
 निराशोर्निर्भक्तो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥
 ये मे संतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
 यद्वापन्तोऽनम्रयन्तोऽसुच्यन्तेतेऽपि कर्मभिः ॥ ३१ ॥
 ये त्वेतादम्यस्त्वान्तो नानुतिष्ठन्ति मे मतः ।
 सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥ ३२ ॥
 सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
 प्रकृतियान्तिभूतानि नियतं किं करिष्यति ॥ ३३ ॥
 इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
 तयोर्वैवशमागच्छेत् तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥
 धेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
 स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

॥ अर्जुन उवाच ॥

अथ केन प्रयुक्तोऽथ पापं चरति पूरुषः ।
 अनिच्छन्नपि वार्ष्णेयवलादिवनियोजितः ॥ ३६ ॥

॥ श्रीभगवानुवाच ॥

काम एष क्रोध एष रजोगुणसमुद्भवः ।
 महाशनो महापाप्मा विद्ध्येनमिह वैरिणं ॥ ३७ ॥

धूमेनाविवर्धते वह्निर्वध्यादर्शो मलेन च ।
 यथोत्प्लेनावृतो गर्भस्तथा तेनेदमावृतं ॥ ३८ ॥
 आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
 कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥
 इन्द्रियाणि मनो बुद्धिरथाधिष्ठानमुच्यते ।
 एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनं ॥ ४० ॥
 तस्मात् त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
 पाप्मानं प्रजह्यस्येनं ज्ञानविज्ञाननाशनं ॥ ४१ ॥
 इन्द्रियाणि पराण्याह्वयिन्द्रियेभ्यः पर मनः ।
 मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥
 एवं बुद्धेः परं बुद्ध्या संश्लभ्यात्मानमात्मना ।
 जह्य शुचु महाबाहो कामरूपं दुरासदं ॥ ४३ ॥
 इति श्रीभगवद्गीता० कर्मयोगो नाम तृतीयोऽध्यायः

LECTURE IV.

॥ श्रीभगवानुवाच ॥

इदं विवस्वते योगं प्रोक्तवानहमव्ययं ।
 विवस्वान् मनवे प्राहं समुत्तिष्ठताकवेऽब्रवीत् ॥ १ ॥
 एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।
 स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥
 स एवायं महातेजो योगो प्राक्तनः पुरातनः ।
 भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमं ॥ ३ ॥

॥ अर्जुन उवाच ॥

अपरं भवतो जन्म परं जन्म विवस्वतः ।
 कथमेतद्विज्ञानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

॥ श्रीभगवानुवाच ॥

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
 तान्वहं वेद सर्वाणि न त्वं वेत्स्य परंतप ॥ ५ ॥

अजोऽपिसन्नययात्माभूतानासीत्यरोऽपिसन ।
 प्रकृति स्वासधिष्टाय सभवाभ्यात्मनायथा ॥ ६ ॥
 यदा यदा हि धर्मस्य सानिर्भवति भारत ।
 अभ्युत्थानमधर्मस्य तदात्मानं सृजामहे ॥ ७ ॥
 परित्राणाय साधूनां विनाशाय च दुष्कृतां ।
 धर्मसंस्थापनार्थाय सभवाभि युगे युगे ॥ ८ ॥
 जन्म कर्म च मे दिव्यमेव यो वेत्ति तत्त्वतः ।
 तदा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥
 वीतरागभयक्रोधा मन्त्रया नामनुयायिताः ।
 बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥
 ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
 मम वत्सानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥
 काङ्क्षन्तः कर्मणां विद्धि यजन्त इह देवताः ।
 द्विप्रसिद्धानुपेक्षोक्तैस्त्रिभिर्वर्तकमैजा ॥ १२ ॥
 चातुर्वर्ण्यं मया दत्तं गुणकर्मविभागशः ।
 तस्य कर्तारमपि मां विध्यकर्तारमथ्यय ॥ १३ ॥
 न मां कर्माणि लिप्मानं न मे कर्म फले स्पृहा
 इति मां यो भजिगातात्किमर्भन्मिसवध्धते ॥ १४ ॥
 एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मनुजुभिः ।
 कुरु कर्मैव तस्मात् त्व पूर्वैः पूर्वतरं कृतं ॥ १५ ॥
 किं कर्म किमकर्मेति कबयो ज्यैश्च मोहिताः ।
 ततनैकर्मप्रवक्ष्यामि यश्चात्मा मोक्ष्यसे शुभात् ॥ १६ ॥
 कर्मणो ह्यपि वोढव्यं वोढव्यं च विकर्मणः ।
 अकर्मणश्च वोढव्यं गृह्णा कर्मणो गतिः ॥ १७ ॥
 कर्मण्यकर्म यः पश्येदकर्माणि च कर्म यः ।
 स बुद्धिमान्मनुष्येऽप्युक्तकृत्स्नकर्मकृत् ॥ १८ ॥
 यस्य सर्वं सगारम्भः कामसकल्पयजिताः ।
 ज्ञानाग्निदग्धकर्माणस्तस्माज्जपन्तं वुधाः ॥ १९ ॥
 त्वं ता कर्मफलान् नित्यं ततो निराश्रयः ।
 कर्मण्यभिप्रवृत्तोऽपि नैवाकंचित्करोतिसः ॥ २० ॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
 आरोग्येव लक्ष्मणं कर्मणो नित्यं विवर्तय ॥ २१ ॥
 यदृच्छा लाभसंतुष्टो द्वन्द्वातीतो विमसरः ।
 समः सिद्धावसिद्धौ च कृत्वापि न त्विवध्धते ॥ २२ ॥
 गतसङ्गस्य सुक्तेस्य ज्ञानावस्थितचेतसः ।
 यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥
 ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्माणा ऊतं ।
 ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्मासमाधिना ॥ २४ ॥
 दैवमेवापरे यज्ञं योगिनः पश्येमासते ।
 ब्रह्माप्नायपरे यज्ञं यज्ञेनैकोपयुज्जति ॥ २५ ॥
 यो चादीनोन्द्रियाण्यन्धे संयसाभिषु जुहति ।
 शब्दादीन्विषयानन्धेन्द्रियैर्भिषु जुहति ॥ २६ ॥
 सर्वाणोन्द्रियकर्माणि प्राणकर्माणि चापरे ।
 आत्मसंयमयोगाग्नौ जुहति ज्ञानदोषिते ॥ २७ ॥
 इत्थं यज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
 स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥
 अपाने जुहति प्राणं प्राणेऽपानं तथापरे ।
 प्राणापानगतीं रक्षां प्राणापानपरायणाः ॥ २९ ॥
 अपरे नियताहाराः प्राणान् प्राणेषु जुहति ।
 सर्वेऽध्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥
 यज्ञशिष्टानुत्तमजो यान्ति ब्रह्म सनातनम् ।
 नायं लोकोऽप्ययं यज्ञस्वकुतोऽग्न्यः कुचसत्तमः ॥ ३१ ॥
 एव बद्धविधा यज्ञा वितता ब्रह्मणो मुखे ।
 कर्मजान् विदितान् सर्वानेवं ज्ञात्वा विनोक्ष्यसे ॥ ३२ ॥
 श्रेयान् ब्रह्मसाधयज्ञांश्चान् यज्ञः परंतप ।
 सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥
 तद्विद्धि प्रणिपातेन परिप्रत्येन सेवया ।
 उपदिक्ष्यान्ति ते ज्ञानं ज्ञानिस्तत्त्वदर्शिनः ॥ ३४ ॥
 यश्चात्मा न पुनर्मोहमेव यास्यसि पाण्डव ।
 येन भूतान्यशेषेण द्रव्यस्यात्मन्यचो न चि ॥ ३५ ॥

अपि चेदसि पापेभ्यः सर्वेभ्यः प्रापकृत्तमः ।
 सर्वं ज्ञानप्रवेनेनैव वृजितं संतरेष्यसि ॥ ३६० ॥
 यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
 ज्ञानाग्निः सर्वकर्माग्निं भस्मसात्कुरुते तथा ॥ ३७ ॥
 न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
 तत्सर्वयोगसंसिद्धकालेनात्मनिबन्धति ॥ ३८ ॥
 ब्रह्मवांस्रभते ज्ञाने तत्परः संयतेन्द्रियः ।
 ज्ञानं लब्ध्वा परं शान्तिमधिरेणाधिगच्छति ॥ ३९ ॥
 अज्ञश्चायदधानश्च संशयात्मा विनश्यति ।
 नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥
 योगसंन्यक्तकर्माणं ज्ञानसंक्षितसंश्रयं ।
 आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥
 तस्मादज्ञानसंभृतं हृत्स्थं ज्ञानासिनात्मनः ।
 क्लृप्तं संश्रयं योगमातिष्ठोत्तिष्ठ भरत ॥ ४२ ॥
 इति श्रीभगवद्गीता० ज्ञानयोगो नाम चतुर्थोऽध्यायः

LECTURE V.

॥ अर्जुन उवाच ॥

संन्यासं कर्मणां क्वण्य पुनर्वीर्यं च शंससि ।
 पक्षेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितं ॥ १ ॥

॥ श्रीभगवानुवाच ॥

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
 तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥ २ ॥
 ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
 निर्दोहोद्धिमद्वाहोऽसंखलश्चात्प्रमुच्यते ॥ ३ ॥
 सांख्ययोगौ पृथग्वालाः प्रवदन्ति न पण्डिताः ।
 एकमप्यास्थितः सम्यग्भयोर्विन्दते फले ॥ ४ ॥

यत् सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
 एकसांख्यचयोगचयः प्रयतिसपश्यति ॥ ५ ॥
 संन्यासस्तु महाबाहो दुःखमाप्तमयोगतः ।
 योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥
 योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
 सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥
 नैव किंचित् करोमीति युक्तो मन्येत तत्त्ववित् ।
 पश्यन् शृण्वन् स्पृशन् जिघ्रस्नन् गच्छन् स्वपन्
 चसन् ॥ ८ ॥

प्रसपन् विस्मजन् गृह्णन्निषण्ण निमिषन्नपि ।
 इन्द्रियाणीन्द्रिय वर्तेन्त इति धारयन् ॥ ९ ॥
 ब्रह्मण्याधाय कर्माणि संन्ये त्यक्त्वा करोति यः ।
 लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥
 कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
 योगिनः कर्म कुर्वन्ति सुप्तं त्वत्कालमुदये ॥ ११ ॥
 युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिको ।
 अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥
 सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
 नवहारे पुरे देहो नैव कुर्वन् न कारयन् ॥ १३ ॥
 न कर्तव्यं न कर्माणि लोकस्य रजजति प्रभुः ।
 न कर्मफलसंश्रोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥
 नादत्ते कस्मश्चित् पापं न चैव सुहृते विभुः ।
 अज्ञानेनावृतं ज्ञानं तेन मुच्यन्ति जन्तवः ॥ १५ ॥
 ज्ञानेन तु तदज्ञानं येषो नाशितमात्मनः ।
 तेषामादित्यवज्ज्ञानं प्रकाशयति तत् परं ॥ १६ ॥
 तदबुद्धयस्तदात्मानं जन्निष्ठास्तत्परायणाः ।
 गूढं त्वपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥
 विद्याविनयसंपन्नं ब्राह्मणं गवि स्तुतिनि ।
 मुनि चैव शपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
 निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणित्स्थिताः ॥१९॥
 न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियं ।
 स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥२०॥
 बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत् सुखं ।
 स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥२१॥
 ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
 आद्यन्तवन्तः कौन्तेय न ते पु रमते बुधः ॥२२॥
 शक्तोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
 कासक्रोधोद्वेगं वेगं स युक्तः स सुखो नरः ॥२३॥
 योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
 स योगी ब्रह्मनिर्वाणो ब्रह्मभूतोऽध्वरूचि ॥२४॥
 लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
 हिनैवैषा यतात्मानः सर्वभूतहिते रताः ॥२५॥
 कामक्रोधवियुक्तानां यतीनां यतचेतसां ।
 अभितो ब्रह्मनिर्वाण वर्तते विदितात्मनां ॥२६॥
 स्पर्शान् कृत्वा बहिर्बाह्यांश्चक्षुष्यैवान्तरे भुवोः ।
 प्राणापानौसनीकृत्वा नासाभ्यन्तरचारिणौ ॥२७॥
 यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
 विगतैश्चाभयक्रोधोयःसदानुक्तएव सः ॥२८॥
 भोक्तायज्ञतपसां सर्वलोकमहेश्वरं ।
 सुहृदंसर्वभूतानां ज्ञात्वा नांशान्निमुच्छति ॥२९॥
 इति श्रीभगवद्गीता ० कर्मसंन्यासयोगो नाम
 पञ्चमोऽध्यायः

LECTURE VI.

॥ श्रीभगवानुवाच ॥

अनायितः कर्मफलं कार्यं कर्म करोति यः ।
 संसंन्यासी च योगी च न निरर्थकश्चास्ति यः ॥ १ ॥

यं संन्यासमिति प्राज्जयेयं नं विद्वि पाण्डव ।
 न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥
 आरुक्ष्योर्मुनेर्योगं कर्म कारणमुच्यते ।
 योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥
 यदा हि भेन्द्रियार्थेषु न कर्मसंनयज्जते ।
 सर्वसंकल्पसंन्यासी योगारूढस्तदाच्यते ॥ ४ ॥
 उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
 आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥
 बन्धुरात्मात्मनस्तस्य येनात्मीवात्मना जितः ।
 अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥
 जित्वात्मनः प्रशान्तस्य परमात्मा समाहितः ।
 शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥
 ज्ञानविज्ञानब्रह्मात्मा कूटस्थो विजितेन्द्रियः ।
 युक्त इत्युच्यते योगी समलोष्टाशकाङ्क्षनः ॥ ८ ॥
 सुहृन्मित्रार्थुदासीनमध्यस्थद्वेष्यवशुषु ।
 साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥
 योगी युजोत सततमात्मानं रहसि स्थितः ।
 एकाको यतचित्तात्मानिरोशीरपरिचयः ॥ १० ॥
 शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
 नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरं ॥ ११ ॥
 तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
 उपविश्यासने युज्योयोगमात्मविशुद्धये ॥ १२ ॥
 समं कायशिरोग्रीवं धारयन्नचल स्थिरः ।
 स प्रेक्ष्य नासिकाग्रं स्पर्शं दिशश्चानवलोकयन् ॥ १३ ॥
 प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
 मनः संयम्य मच्चित्तो युक्त आसीत नित्यरः ॥ १४ ॥
 युज्जत्रेवं सदात्मानं योगी नियतमानसः ।
 शान्तिं निर्वाणपरमां सत्संस्थानमधिगच्छति ॥ १५ ॥
 नात्यश्नतस्तु योगो ऽस्ति न चैकान्तमनश्नतः ।
 न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
 युक्तस्त्राचवोधस्य योगो भवति दुःखहा ॥२७॥
 यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
 निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥२८॥
 यथा दीपो निवातस्थो नेङ्गते सोपमा कृता ।
 योगिनी यतचित्तस्य युञ्जतो योगमात्मनः ॥२९॥
 यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
 यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥३०॥
 सुखमात्यन्तिकं यत्तद्वर्द्धयान्मनोन्द्रियं ।
 वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥३१॥
 यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
 यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥३२॥
 तं विद्यादुःखसंयोगविधेयं योगसंज्ञितं ।
 स निश्चयेन योक्तव्यो योगो निर्विण्णचेतसा ॥३३॥
 संकल्पप्रभदानं कामास्त्यक्त्वा सर्वानशेषतः ।
 मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥३४॥
 शनैः शनैरुपरमेद्वद्वृद्धा धृतिगृहीतया ।
 आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् ॥३५॥
 यतो यतो निश्चरति मनश्चञ्चलमस्थिरं ।
 ततस्ततो नियम्यैतदात्मन्येव यमं नयेत् ॥३६॥
 प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमं ।
 उपैति शान्तरजसं ब्रह्मभूतमकल्मषं ॥३७॥
 युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
 सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥३८॥
 सर्वभूतस्यमात्मानं सर्वभूतानि चात्मनि ।
 ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥३९॥
 यो मां पश्यति सर्वत्र सर्वं च सयि पश्यति ।
 तस्याहं न प्रणश्यामि संसृज्येन प्रणश्यति ॥४०॥
 सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
 सर्वपापवर्तमानो ऽपि स योगो सयि वर्तते ॥४१॥

आत्मौपम्येन सर्वत्र समं पश्यति यो ऽर्जुन ।
 सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥
 ॥ अर्जुन उवाच ॥
 यो ऽयं योगस्तथा प्रोक्तः साम्येन मधुसूदन ।
 एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिरां ॥३३॥
 चञ्चलं हि मनः कृष्ण प्रसाधि बलवद्दृढं ।
 तस्याहं निग्रहं मन्ये वायोऽपि मुदुक्करं ॥ ३४ ॥
 ॥ श्रीभगवानुवाच ॥
 असंशयं महाबाहो मनो दुर्निग्रहं चलं ।
 अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥
 असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
 वश्यात्मना तु यततांशको ऽवाप्तुमुपायतः ॥३६॥
 ॥ अर्जुन उवाच ॥
 अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
 अप्राप्ययोगसंनिधिं काङ्क्षति कृष्ण गच्छति ॥ ३७ ॥
 कश्चिन्नोभयविश्वदृष्टिश्चाशुनिव नश्यति ।
 अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥
 एतन्मे संशयं कृष्ण हेतुमहस्यस्य मेततः ।
 त्वदन्यः संशयस्यास्य क्लेशो न ह्युपपद्यते ॥३९॥
 ॥ श्रीभगवानुवाच ॥
 पार्थ नैवेह मामुच विनाशस्तस्य विद्यते ।
 न हि कल्याणकृतकश्चिदुपैति तात गच्छति ॥४०॥
 प्राप्य पुण्यकृतां लोकानुपयिता शान्तिः समाः ।
 शुचीनां योगिनां गेहयोग्यस्थो ऽभिजायते ॥ ४१ ॥
 अथ वा योगिनामेव कुले भवति योगतः ।
 एतद्दि दुर्लभतरं लोके जन्म यदार्द्रं ॥ ४२ ॥

तत्र तं बुद्धिसंयोगं लभते पौर्वदैहिकं ।
 वतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥
 पूर्वाभ्यासेन तेनैव हिच्यते श्रवणो ऽपि सः ।
 जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥
 प्रयत्नाद्यतमानस्तु योगो संप्रदक्षिण्विषः ।
 अनेकजन्मसंसिद्धस्ततो याति परां गतिं ॥ ४५ ॥
 तपस्विभ्यो ऽधिको योगी ज्ञात्रिभ्यो ऽपि सतो ऽधिकः ।
 कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥
 योगिनानामपि सर्वेषां सद्गतेनान्तरात्मना ।
 अद्वावान्भजते यो मां स ते युक्तसमीपतः ॥ ४७ ॥
 इति श्रीभगवद्गीता ० आत्मसंयमयोगो नाम
 षष्ठो अध्यायः

LECTURE VII.

॥ श्रीभगवानुवाच ॥

मय्यासक्तमनाः पार्थ योगं युञ्जन् सदाश्रयः ।
 अशंख्यं सन्मग्नं नां यथा ज्ञास्यसि तत्कृणु ॥ १ ॥
 ज्ञानं ते ऽहं सर्वज्ञानमिदं ब्रह्माम्यशेषतः ।
 यश्चात्मा नेह भूयोऽन्यज्ञातव्यमवशिष्यते ॥ २ ॥
 सन्व्याणां सदस्येषु कश्चिद्यतति सिद्धये ।
 यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥
 भूमिरापो ऽनलो वायुः खं मनो बुद्धिरेव च ।
 अहंकार इतोयं मे भिन्नः प्रकृतिरष्टधा ॥ ४ ॥
 अपरेयमित्थत्वं प्राकृतिः विद्धि मे परां ।
 जीवभूतां महाबाहो यथेदं पार्थते जगत् ॥ ५ ॥
 एतद्योनोनि भूतानि सर्वाणोऽप्युपधारय ।
 अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥
 सत्तः परतरं नान्यत् किंचिदस्ति धनञ्जय ।
 मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

१ सः ऽहमस्य कौन्तेय प्रज्ञासि शशिखर्ययोः ।
 प्रणवा सर्ववेदेषु शब्दः खेयोरुषं नृप ॥ ८ ॥
 पुण्ड्रो गन्धः पृथिव्यां च तेजश्चासि विभावसी ।
 जीवन् सर्वभूतेषु तपश्चासि तपस्विपु ॥ ९ ॥
 वीजं मां सर्वभूतानां विद्धि पार्थ सनातनं ।
 बुद्धिर्बुद्धिमतामासि तेजस्तेजस्विनामहं ॥ १० ॥
 वलं वलवतां चाहं कामरागविवर्जितं ।
 धर्माविरुद्धो भूयेषु कामो ऽसि भरतर्षभ ॥ ११ ॥
 येचैव सात्विका भावाराजसा स्तमसाश्च ये
 सन् एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥
 चिभिर्गुणमयैर्भवेद्रेभिः सर्वमिदं जगत् ।
 मोहितं नाभिजानाति मामेभ्यः परमव्ययं ॥ १३ ॥
 दैवो ह्येषा गुणमयी मम माया दुरत्यया ।
 मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥
 न नां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
 मायथापहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥
 चतुर्विधा भजन्ते मां जनाः सुकृतिनो ऽर्जुन ।
 आर्त्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥
 तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
 प्रियो हि ज्ञानिनो ऽत्यर्पसहस्रचमसप्रियः ॥ १७ ॥
 उदारः सर्व एवैते ज्ञानो त्वात्मैव मे मतं ।
 आस्थितस्तद्विष्णुकात्मानामेवानुत्तमार्गतिं ॥ १८ ॥
 ब्रह्मणा जन्मज्ञानेन ज्ञानवान् मां प्रपद्यते ।
 वासुदेवः सर्वमिति स महात्मा सुदुलभः ॥ १९ ॥
 कामैकैकैर्हृतज्ञानाः प्रपद्यन्ते अन्यदेवताः ।
 तन्तं नित्यममास्याय प्रकृत्या नियताः स्त्रया ॥ २० ॥
 यो यो यां यां तन् भक्तः श्रद्धयार्चितुमिच्छति ।
 तस्य तस्याचलां श्रद्धां तामेव विद्धा स्मृत्यै ॥ २१ ॥
 स तथा श्रद्धया युक्तस्त्वस्माराधनमोहते ।
 लभते च रतः कामान्मयैव विदितान् हितान् ॥ २२ ॥

अन्तवत् तु कलं तेषां तद्वद्वत्त्वचेतसां ।
 देवान्देवयजोयान्तिमं ब्रह्माद्यान्तिमार्गपि ॥ २३ ॥
 अच्यक्तं व्यक्तिसापन्नं सन्त्यन्ते मामबुद्धयः ।
 परभावज्ञानान्तो मेसां व्ययमनुत्तमं ॥ २४ ॥
 नाहं प्रकाशः स्वस्य योगभाषासमावृतः ।
 मूढोऽयं नाभिजानाति लोकोन्मास्मन्मय्यर्थं ॥ २५ ॥
 वेदाहं समतीतानि पतेमानानि चार्जुन ।
 भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥
 इच्छाद्वेषममृत्युं हृद्द्वयोहेन भारत ।
 सर्वभूतानि हं सोऽहं सर्वं यान्ति परतप ॥ २७ ॥
 ज्ञेयं त्वन्तगतं याम् जनानां पुण्यकर्मणां ।
 ते हृद्द्वयोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥
 जरानरणलोद्धारं नीमांश्चित् यतन्ति ये ।
 ते ब्रह्म तदिदुःकृत्स्नसम्यात्मं कर्णं चाखिलं ॥ २९ ॥
 साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
 प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥
 इति श्रीभगवद्गीता० विज्ञानयोगो नाम
 सप्तमोऽध्यायः

LECTURE VIII

॥ अर्जुन उवाच ॥

किं तदब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
 अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥
 अधिपञ्चः कथं कोऽहं देहेऽस्मिन् मधुसूदन ।
 प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

॥ श्रीभगवानुवाच ॥

अक्षरं ब्रह्म परमं संप्रभावं अध्यात्ममुच्यते ।
 भूतभाषोद्भवकरो विसर्गं कर्षसंज्ञितं ॥ ३ ॥

अधिभूतं क्षरो भावः पुरुषस्याधिदैवतं ।
 अधिपञ्चोऽहमेवाहं देहे देहभूतां वर ॥ ४ ॥
 अन्तकाले च नामैव स्मरन् मुक्ताकलेवरं ।
 यः प्रयाति स महावं याति नास्त्वय संशयः ॥ ५ ॥
 यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरं ।
 तं तेमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥
 तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च ।
 मय्यर्पितमनो बुद्धिर्मानैवेत्यस्य संशयः ॥ ७ ॥
 अस्मासयोगयुक्तो चेतसानान्यगामिना ।
 परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥
 कवि पुराणमनुशासितारम्
 अणोरणीयां समनुपादेयः ।
 सर्वस्य यातारमचिन्त्यरूपम्
 आदित्यवर्णं तमसः परस्तात् ॥ ९ ॥
 प्रयाणकाले मनसा चक्षेन
 भक्त्या युक्तो योगबलेन चैव ।
 भुवोर्मध्ये प्राणमावेश्य सम्यक्
 स तं परं पुरुषमुपैति दिव्यं ॥ १० ॥
 यदक्षरं वेदविदो वदन्ति
 विशन्ति यद्यतथो वीतरागाः ।
 यदिच्छन्तो ब्रह्मार्थं चरन्ति
 तत् तेऽपदं संयच्छेन प्रवक्ष्ये ॥ ११ ॥
 सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
 भूर्भुवार्थायात्मनः प्राणमास्थितो योगधारणो ॥ १२ ॥
 जीमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
 यः प्रयाति त्यजन् देहं संयति परमां गतिं ॥ १३ ॥
 अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
 तस्माहं सुखम् पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥
 मामुपेत्य पुनर्जन्तु दुःखालयमशश्र्यतं ।
 नाभ्युवन्ति महात्माः संसिद्धिं परमां गतां ॥ १५ ॥

आब्रह्मभुवनालोकाः पुनरावर्तिनो ऽर्जुन ।
 मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥
 सहस्रयुगपर्यन्तमहर्षद्वयज्ञाणो विदुः
 रात्रियुगसहस्रान्तांते ऽहोरात्रविदो जनाः ॥ १७ ॥
 व्यक्त्याद्वयक्तयः सर्वाः प्रभवन्त्यहरागने ।
 रात्र्यागने प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥
 भूतपानः स एवायं भूत्वा भूत्वा प्रलीयते ।
 रात्र्यागने ऽवग्रः पार्थ प्रभवत्यहरागने ॥ १९ ॥
 परस्मिन्नात् तु भावो ऽन्यो ऽव्यक्तो व्यक्तात् सना

तनः ।

यः स सर्वेषु भूतेषु नश्यत्युक्तं विनश्यति ॥ २० ॥
 अव्यक्तो ऽक्षर इत्युक्तसनाङ्गः परमां गतिं ।
 यं प्राप्य न निवर्तते तद्वास परमं सच ॥ २१ ॥
 पुरुषः स परः पार्थ भक्ता लभ्यरेत्त्वमन्यथा ।
 यस्यान्तास्थानि भूतानि येन सर्वमिदं ततं ॥ २२ ॥
 यत्र काले लनावृत्तिमावृत्तिं चैव योगिनः ।
 प्रयातायान्तितकालं वक्ष्यामि भरतर्षभ ॥ २३ ॥
 अभिज्योतिरहः शुक्रः घण्टासा उत्तरायणं ।
 तत्र प्रयाता गच्छन्ति ब्रह्मा ब्रह्मविदो जनाः ॥ २४ ॥

भूतो रात्रिस्तत्रा ऊष्णः पणमात्रा दक्षिणाघनं ।
 तत्र चाद्भुतसं ज्योतिर्धौगो प्राप्य निवर्तते ॥ २५ ॥
 शुक्रकृष्णगतौ क्षुते जगतः शान्ते मने ।
 एकया घातमावृत्तिमन्यथावर्तते पुनः ॥ २६ ॥
 नैते सती पार्थ जानन् योगी मुञ्चति कश्चन ।
 तस्मात् सर्वेषु कालेषु योग्युक्तो भवार्जुन ॥ २७ ॥
 वेदेषु यज्ञेषु तपःसु चैव

दानेषु चतुःपुण्यफलं प्रदिष्टं ।

अत्येति तत् सर्वमिदं विदित्वा

योगी परं स्थानमुपैति चायं ॥ २८ ॥

इति श्रीभगवद्गीता० अष्टादशोऽध्यायः
 अध्यायः

LECTURE IX.

॥ श्रीभगवानुवाच ॥

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयके ।
 ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसे ऽमुभात् ॥ १ ॥

रात्रिविद्या राजगुह्यं पवित्रमिदमुत्तमं ।
 प्रत्यक्षावगमं धर्मं सुसुखं कर्तुमव्ययं ॥ २ ॥
 अयदधानाः पुरुषा धर्मस्यास्य परंतप ।
 अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥
 मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
 मत्स्थानि सर्वभूतानि न चाहं तेह्यपस्थितः ॥ ४ ॥
 न च मत्स्थानि भूतानि पश्य मे योगमैश्वरं ।
 भूतभृश च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥
 यथाकाशस्थितो नित्यं यायुः सर्वधेगो मुह्यन् ।
 तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥
 सर्वभूतानि कौन्तेय प्रकृतिं याति मानकीं ।
 कल्पक्षये पुनस्तानि कल्पादौ विमृजाम्यहं ॥ ७ ॥
 प्रकृतिं स्वाम् वष्टस्य विवृजामि पुनः पुनः
 भूतायममिमं कृत्स्नमवशं प्रकृतेर्वेशात् ॥ ८ ॥
 न च मां तानि कर्माणि निवर्जन्ति धनंजय ।
 उदासीनवदः सोऽसीनमसक्तं तेषु कर्मसु ॥ ९ ॥
 मयाध्यक्षेण प्रकृतिः सृजते सचराचरं ।
 हेतुनानेन कौन्तेय जगद्विपरिपर्तते ॥ १० ॥
 अवजानन्ति मां मूढा मानुषीं तनुमाश्रितं ।
 परं भावमजानन्तो मम भूतसहोदर ॥ ११ ॥

मोघाश मोघकर्माणो मीघज्ञाना विचेतसः ।
 राक्षसोमासुरो वैवप्रकृतिर्मोहिनीयिताः ॥१२॥
 महात्मानन्तु मां प्रार्थयैव प्रकृतिमाश्रिताः ।
 भजन्यन्त्यमनरो ज्ञात्वा भूतादिमव्ययं ॥१३॥
 सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
 नमस्तन्तु मां भक्त्या नित्ययुक्ता उपपासते ॥१४॥
 ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
 एकत्वेन पृथक्तेन यज्जथा मिश्रतो मुखं ॥१५॥
 अहं कतुरहं यज्ञः स्वधाहमहमौषधं ।
 मन्यो ऽहमहमेवाज्यमहमाग्निरहं ऊतं ॥१६॥
 पित्राहमस्य जगती माता धाता पितामहः ।
 वेद्यं पवित्रमोकारं ऋक् साम यजुरेव च ॥१७॥
 गतिर्भर्ता प्रभुः साक्षी निपासः शरणं सुहृत् ।
 प्रभवः प्रलयाः स्थानं मिथानं बीजमव्ययं ॥१८॥
 तपाम्यहमहं वर्षे निगृह्णाम्यहजानि च ।
 अमृतं वैव नृहृद्य संदसचाहमर्जुन ॥१९॥
 वैविद्या मां सोमपाः पूतपापा
 यज्ञैरिष्टवा खर्गतिं प्रार्थयन्ते ।
 ते पुण्यमासाद्य सुरेन्द्रलोकम्
 अश्नन्ति दिव्यान् दिवि देवभोगान् ॥२०॥
 ते त शृङ्गा स्वर्गलोकं विशालं
 क्षीणे पुण्ये मर्त्यलोकं विप्रान्ति ।
 एवं त्रयोधर्मस्तनुप्रपन्ना
 गतागतं कामकामा लभन्ते ॥२१॥
 अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
 तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहं ॥२२॥
 ये ऽप्यन्यदेवता भक्ता यजन्ते अहं यान्तिनाः ।
 ते ऽपि नीत्सेव कौन्तेय यज्जन्यविधिपूर्वकं ॥२३॥
 अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
 न तु मां भिजानन्ति तत्वेनातश्च्यवन्ति ते ॥२४॥

यान्ति देवव्रता देवान् पितॄन् यान्ति पितॄव्रताः ।
 भूतानियान्तिभूतेज्यायान्तिमद्याग्निोऽपि मां
 ॥२५॥
 पचं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
 तदहं भक्त्युपहृतमश्राप्तिप्रयतात्मनः ॥२६॥
 यत् करोषि यदश्राप्तिं यज्जुहोषि ददासि यत् ।
 यत् तपस्यसि कौन्तेय तत् कुरुस्व मदर्पणं ॥२७॥
 शुभाशुभफलैरेवं मोक्षयो कर्मबन्धनैः ।
 संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥२८॥
 समो ऽहं सर्वभूतेषु न मे द्वेष्यो ऽस्ति न प्रियः ।
 येभजन्ति तूमां भक्त्या नयिते ते पुत्राप्यहं ॥२९॥
 अपि चेत् सुदुराचरो भजते मामनन्यभावा ।
 साधुरेव सन्तव्यः सम्यग्व्यवसितो हि सः ॥३०॥
 क्षिप्रं भवति धर्मात्मा श्रेयच्छान्तिं निगच्छति ।
 कौन्तेय प्रतिश्रान्तिं हि न मे भक्तः प्रणश्यति ॥३१॥
 मां हि पार्थ व्यपाश्रित्य ये ऽपि स्युः पापयोनयः ।
 स्त्रियो वैश्यास्तथा शूद्रास्ते ऽपि यान्ति परां गतिं
 ॥३२॥

किं पुनर्ज्ञाज्ञाः पुण्या भक्ता राजर्षयस्तथा ।
 अनित्यमसुखं लोकमिदं प्राप्य भजन् मां ॥३३॥
 मन्वाना भव ब्रह्मन्तो मद्याजी मां नमस्कृत्य ।
 मामेवैष्यन्ति युक्त्वैवमात्मानं नत्परायणः ॥३४॥
 इति श्रीभगवद्गी० राजविद्याराजगुह्ययोगो
 नाम नवमोऽध्यायः

LECTURE X.

॥ श्रीमद्भगवानुवाच ॥

भूय एव महाबाहो गुणो मे परमं वचः ।
 यत्ते ऽहंप्रियमाणायवक्ष्यामि हितकाम्यया ॥१॥

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
 अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥
 यो मामजमनादिं च वेत्ति लोकसहेश्वरं ।
 असंमूढः स तत्त्वेषु सर्वपापैः प्रमुच्यते ॥ ३ ॥
 बुद्धिज्ञाननसंमोहः क्षमा सर्वं दमः श्रमः ।
 सुखं दुःखं भयोऽभावो भयं चाभयमेव च ॥ ४ ॥
 अहिंसा सनता तुष्टिस्तपो दानं यशोऽयशः ।
 भवन्ति भावा भूतानां सन् एष पृथग्विधाः ॥ ५ ॥
 महर्षयः सप्त पूर्वं चत्वारो मनवस्तथा ।
 मद्भावामानसाजातायेपीलोकइमाः प्रजाः ॥ ६ ॥
 एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
 सोऽविकल्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥
 अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
 इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥
 मच्चिता मद्गतप्राजा वोषयन्तः परस्परं ।
 कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥
 तेषां सततयुक्तानां भजतां प्रीतिपूर्वकं ।
 ददामि बुद्धियोगं त येन मामुपयान्ति ते ॥ १० ॥
 तेषामेवानुक्तमर्थमहं न ज्ञानज तमः ।
 नाशयाभ्यात्मभावस्थीज्ञानदोषेन भासता ॥ ११ ॥

॥ अर्जुन उवाच ॥

परं ब्रह्म परं धातुं पवित्रं परमं भवान् ।
 पुरुषं याच्यते दिव्यमादिदेवमर्षं विभुम् ॥ १२ ॥
 आञ्जस्रवामृपयः सर्वं देवर्षिर्नारदस्तथा ।
 असितो देवलो व्यासः स्वयं चैव ब्रह्मोपि मे ॥ १३ ॥
 सर्वमेतद्गुप्तं मन्ये यन्मां वदसि केशव ।
 गच्छेत्तु भगवन्पुत्राक्तिविषुर्देवानदानवाः ॥ १४ ॥
 स्वयमेवात्मनात्मनो वेत्य त्वं पुरुषोत्तम ।
 भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
 याभिर्विभूतिभिर्लोकानि गन्तव्यं व्याप्तिष्ठसि ॥ १६ ॥
 कथं विद्यामहं योगिन्त्वां सदा परिचिन्तयन् ।
 केपुकेपुचभावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥
 चित्तरेणाल्लनो व्योमं विभूतिं च जनार्दन ।
 भूयः कथय त्वत्तिर्हि शृणुष्व तोनास्ति मेऽमृतं ॥ १८ ॥
 ॥ श्रीभगवानुवाच ॥

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
 प्राधान्यतः कुक्ष्येष्ठनास्यन्तोऽक्षिरस्त्रमे ॥ १९ ॥
 अहमात्मा गुडाकेश सर्वभूताश्रयस्थितः ।
 अहमादिदृश्यं मध्यं च भूतानां सन् एव च ॥ २० ॥
 आदित्यानामहं विष्णुर्ज्योतिषां रविर्भुवान् ।
 सरोचिर्मस्तामसि नक्षत्राणामहं शशी ॥ २१ ॥
 वेदानां सामवेदोऽक्षि देवानामसि वासवः ।
 इन्द्रियाणां मनस्वास्मि भूतानामसि चेतना ॥ २२ ॥
 रुद्राणां शङ्करश्चास्मि विक्तेषु यक्षरक्षसां ।
 वक्त्राणां पाषकश्चास्मि मेरुः शिखरिणामहं ॥ २३ ॥
 पुरोधसां च मुख्यं मां विद्धि पार्थ बृहत्सति ।
 सेनानां नासहं स्कन्दः सरसां स हि सागरः ॥ २४ ॥
 महर्षीणां भृगुरहं गिरामस्यैकमक्षरं ।
 यज्ञानां जपयज्ञोऽक्षि स्थावराणां हिमालयः ॥ २५ ॥
 अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
 गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥
 उज्जैश्वरसमस्यानां विद्धि ह्यमृतामृतोद्भवः ।
 ऐरावतं गजेंद्राणां नराणां च नराधिपः ॥ २७ ॥
 आद्युधावासहं वज्रं धेनूनां ससिं कामधुकं ।
 प्रजनस्थासि कन्दर्पः सर्पोणामसि वासुकिः ॥ २८ ॥

अनन्तश्चास्मि नामानां वरुणो यादसामहं ।
 पित्राणामर्थमा चास्मि यमः संयमतामहं ॥ २८ ॥
 प्रल्हादश्चास्मि दैत्यानां कालः कलयतामहं ।
 मृगाणांचर्मगृद्धोऽहवेनतेष्वप्यश्विणां ॥ ३० ॥
 पवमः पवतामस्मि रामः शक्तभूतामहं ।
 श्रपाणांसकरश्चास्मि स्रोतसामस्मि जगन्धरो ॥ ३१ ॥
 सर्गाणामादिरन्तस्त मध्यं चैवाहमर्जुन ।
 अध्यात्मविद्याविद्यानां वादः प्रबुद्धतामहं ॥ ३२ ॥
 अक्षराणामकारो ऽस्मि ईन्द्रः सामासिकस्य च ।
 अहमेवाक्षयः कालो धाता हविश्च ततो मुखः ॥ ३३ ॥
 मयुः सर्वेश्वरश्चाहमुद्भवश्च भविष्यतां ।
 कौर्त्तिः श्रीर्वाक्कुमारोणां श्रुतिर्मधार्धुतिः क्षमा ॥ ३४ ॥
 बृहत्क्षम तथा साक्षां गायत्री ह्यन्दसामहं ।
 सासानां नार्थशीरोऽहं चतुर्नां कुसुमाकरः ॥ ३५ ॥
 द्युतं कलयतामस्मि तेजस्तेजस्विनामहं ।
 ज्योऽस्मिन् विद्यवसायोऽस्मिन् सत्त्वसत्त्वतामहं ॥ ३६ ॥
 वृष्णीनां वासुदेवो ऽस्मि पाण्डवानां धर्मजयः ।
 मुनीनामप्यहं व्यासः कवीनामुग्रनाः कविः ॥ ३७ ॥
 दण्डो दमयतामस्मि नीतिरस्मि जिगीषतां ।
 मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहं ॥ ३८ ॥
 यश्चापि सर्वभूतानां धीर्ज्ञं तदहमर्जुन ।
 नतदस्मिन् विनायतस्त्वास्तथाभूतं चराचरं ॥ ३९ ॥
 भान्तो ऽस्मि मन दिव्यानां विभूतानां परंतप ।
 एष तूदेष्टतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥
 यद्यहं भूतिमत् सत्त्वं वीर्यदूर्जितमेव वा ।
 तत्तदेवावगच्छ त्वं मम तेजोऽश्वत्थमव ॥ ४१ ॥
 अथ वा वज्रैतेन किं ज्ञानेन तवार्जुन ।
 विष्टभ्याहं मदकृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥
 इति श्रीभगवद्गीता भविभूमियो गो गोम
 दशमोऽध्यायः

LECTURE XI.

॥ अर्जुन उवाच ॥

मदनुग्रहाय परं गुह्यमध्यात्मसंज्ञितं ।
 द्युतं त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥
 भवष्यथो हि भूतानां श्रुतौ विस्तरशो मया ।
 त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययं ॥ २ ॥
 एवमेतद्ययात् त्वनात्मानं परमेश्वर ।
 द्रष्टुमिच्छामि ते रूपमेश्वरं पुरुषोत्तम ॥ ३ ॥
 मन्त्रसे यदि तच्छब्दं मया द्रष्टुमिति प्रभो ।
 योगेश्वर ततो मे त्वं दर्शय आत्मानमव्ययं ॥ ४ ॥

॥ श्रीभगवानुवाच ॥

पश्य मे पार्थ रूपाणि शतशो ऽथ सहस्रशः ।
 नानाविधानि दिव्यानि नानावर्णीकानि च ॥ ५ ॥
 पश्चादित्यान् वस्तून् रुद्रानश्विनौ भरतक्षया ।
 वल्ग्व्यदृष्टपूर्वाणि पश्चात्स्वर्गाणि भारत ॥ ६ ॥
 इहैकस्थं जगत् कालं पश्चाद्य सचराचरं ।
 मम देहे गुडाकेश यस्यान्यदृष्टुमिच्छसि ॥ ७ ॥
 न तु मां शङ्कसे द्रष्टुमेवैव स्वधृष्टपा ।
 दिव्यं ददामि ते चक्षुः प्रपश्य मे योगमेश्वरं ॥ ८ ॥

॥ संजय उवाच ॥

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
 दर्शयामास पार्थाय परमं रूपमेश्वरं ॥ ९ ॥
 अनेकवक्त्रयनमनेकाक्षतद्दर्शनं ।
 अनेकदिव्याभरणं दिव्यानेकोयतायुधं ॥ १० ॥
 दिव्यमाख्याम्वरधरं दिव्यगन्धानुलेपनं ।
 सर्पाश्चर्यमयं द्रोणमनन्तं विश्वतोमुखं ॥ ११ ॥

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
 यदिभाःसदृशोसास्याज्ञासस्तस्यमहात्मनः ॥ १२ ॥
 तत्रैकस्य जगत् कस्त्रं प्रविभक्तमनेकधा ।
 अपश्यदेवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥
 ततः स विश्वयाविष्टो हृष्टोमा धनंजयः ।
 प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

॥ अर्जुन उवाच ॥

पश्यामि देवांस्तव देव देहे
 सर्वांस्तथा भूतविशेषसंघान् ।
 ब्रह्माणमोशं कमलासनस्थं
 च्छपीञ्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥
 अनेकवाहूदरवक्त्रनेत्रं
 पश्यामि त्वां सर्वतो नूननरूप ।
 नान्तं न मध्यं न पुनस्तवादि
 पश्यामि विश्वेश्वर विश्वरूपं ॥ १६ ॥
 किरीटिन गदिनं चक्रिणं च
 तेजोराशिं सर्वतो दीप्तिमन्तं ।
 पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्
 दीप्तानलान्नाभयुतिमप्रभेयं ॥ १७ ॥
 त्वमक्षरं परमं वेदितव्यं
 त्वमस्य विश्वस्य परं निधानं ।
 त्वमव्ययः शाश्वतधर्मगोप्ता
 सनातनरत्न पुण्यो सतो मे ॥ १८ ॥
 अनादिमध्यान्तमगन्तवीर्यम्
 अनन्तदाहं शशिसूर्यनेत्रं ।
 पश्यामि त्वां दीप्तज्ज्वालाशयकं
 स्वतेजसा विश्वमिदं तपन्तं ॥ १९ ॥
 यावापुमिष्योरिदमन्तरं हि
 व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाद्दत्तं रूपमुग्रं तवेदं
 लोकत्रयं प्रत्यथितं महात्मन् ॥ २० ॥
 असौ हि त्वां सुरसंघा विशन्ति
 केचिद्भोताः प्राञ्जलयो गृणन्ति ।
 सस्त्रीयुक्ता संहर्षिसिद्धसंघाः
 स्तवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥
 रुद्रादित्या वसवी ये च साध्या
 विश्वे ऽथ्यनौ मरुतश्चोष्मपाश्च ।
 गन्धर्वस्थाःसुरसिद्धसंघा
 बोधयन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥
 रूपं महत् ते वज्रवक्त्रनेत्रं
 महाबाहोवज्रं वीर्यहृत्पादं ।
 वज्रदरं वज्रदंष्ट्राकरालं
 दृष्ट्वा लोकाः प्रव्यथितास्तयात् ॥ २३ ॥
 नभःस्पृशं दीप्तमनेकवर्णं
 व्याक्ताननं दीप्तविशालनेत्रं ।
 दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
 धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥
 दंष्ट्राकरालानि च ते मुलानि
 दृष्ट्वैव कालानलसन्निभानि ।
 दिशो न जाने न लभे च शर्म
 प्रसीद देवेश जगन्निवास ॥ २५ ॥
 असौ च त्वां धुरादृष्ट्य पुत्राः
 सर्वे सहैवावनिपालसंघैः ।
 भीष्मो द्रोणः सूतपुत्रस्तथाहो
 सहास्रदीर्घैरपि योधमुखैः ॥ २६ ॥
 वक्त्राणि ते त्वरमाणा विशन्ति
 दंष्ट्राकरालानि भयानकीनि ।
 केचिद्विलम्बा दशनान्तरो
 सदृशस्ते चूर्णितैरुक्तमात्रैः ॥ २७ ॥

यथा नाद्रीनां वह्नयोऽम्बुवेगाः
समुद्रमेवाभिमुखाः द्रवन्ति ।
तथा तवामी नरलोकचोरा
विशन्ति वृक्षाण्यभिविज्वलन्ति ॥ २८ ॥
यथा प्रदत्तं ज्वलनं पतन्
विशन्ति नाशाय समुद्रवेगाः ।
तथैव नाशाय विशन्ति लोकान्
तथापि वृक्षाणि समुद्रवेगाः ॥ २९ ॥
लोलिहसे यसमानः समन्तात्
लोकान् समपान् वदैनर्ज्वलन्ति ।
तेजोभिरार्पुर्ध्वं जगत् समग्रं
आसक्तवोधाः प्रतपन्ति विष्णो ॥ ३० ॥
आख्यां हि मे को भवानुग्रहो
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमायं
न हि प्रजानामि तव प्रवृत्तिं ॥ ३१ ॥

॥ श्रीभगवानुवाच ॥

कालोऽस्मि लोकक्षयकृत् प्रवृद्धो
लोकान् समारुहमुनिह प्रवृत्तः ।
जहतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनोकेषु बोधाः ॥ ३२ ॥
तस्मात् त्वमुनिष्ठ यशो लभस्व
जिता शून्तं भुङ्क्व राज्ञं समृद्धं ।
मयैवैते निरुताः पूर्यन्ते
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥
द्रोणं च भीष्मं च जयद्रथं च
कुण्डं तथान्यनर्पियोधवोरान् ।
मया हतान्त्वं यदि मा व्यथिष्टा
युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

॥ संजय उवाच ॥

एतच्छ्रुत्वा वचनं केशवस्य
हतास्त्रलिप्यमानः किरोटो ।
नमस्कृत्वा भूय एवाह कृष्ण
सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

॥ अर्जुन उवाच ॥

स्थाने हृषीकेश तव प्रकीर्त्या
जगत् प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिंहसंघाः ॥ ३६ ॥
कस्माच्च ते न नमेरन् महात्मन्
गरोयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देशे जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥
त्वमादिदेवः पुरुषः पुराणस्
त्वमस्य विश्वस्य परं निधानं ।
वेत्तासि वेद्यं च परं च धाम्ना
त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥
वासुधैर्मोऽग्निर्वैष्णवः शशाङ्कः
प्रजापतिस्त्वं प्रयित्तामहश्च ।
नमो नमस्तेऽस्तु सहस्रहस्तः
युनक्ष्य भूयोऽपि नमो नमस्ते ॥ ३९ ॥
नमः पुरस्तादयं पृष्ठतस्तो
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामित विक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥
सखेति मत्ता प्रसमं यदुक्तं
हे कृष्ण हे यादव हे सखेति ।

अज्ञानता सहिमानं तवेमं
 मया प्रसादात् प्रणयेन वापि ॥ ४१ ॥
 यश्चावहासार्थमसत्कृतो ऽसि
 विहारशय्यासनभोजनेषु ।
 एको ऽयं बाष्पच्युत तत्त्वमर्क्षं
 तत् क्षामये त्वामहमप्रमेयं ॥ ४२ ॥
 पितासि लोकस्य चराचरस्य
 त्वमस्य पूज्यंश्च गुरोर्भरीयान् ।
 न त्वत्समो ऽस्त्यभ्यधिक कुतो ऽन्यो
 लोकत्रये ऽप्यप्रतिमप्रभाव ॥ ४३ ॥
 तस्मात् प्रणम्य प्रणिधाय कायं
 प्रसादये त्वामहमीशमीच्छं ।
 पितेय पुत्रस्य सखेव सख्यः
 प्रियः प्रियायार्हसि देव खोढुं ॥ ४४ ॥
 अदृष्टपूर्वं हृदिनो ऽसि दृष्ट्वा
 भवेन च प्रव्यथितं मनो मे ।
 तदेव मे दर्शय देव रूपं
 प्रसोद देवेश जगन्निवास ॥ ४५ ॥
 किरीटिनं गदिनं चक्रहस्तम्
 द्रच्छामि त्वां द्रष्टुमहं तथैव ।
 तेनैव रूपेण चतुर्भुजेन
 सहस्रबाहो भय विन्यमूर्ते ॥ ४६ ॥
 ॥ श्रीभगवानुवाच ॥
 मया प्रसन्नेन तवार्जुनेदं
 रूपं परं दर्शितमात्मयोगात् ।
 तेजोमयं विद्यमानन्तसार्यं
 यन्मे त्वदन्येन न दृष्टपूर्वं ॥ ४७ ॥
 न वेदयन्नाध्ययनेनैव दानैर्
 न प क्रियाभिर्न तपोभिरुच्यैः ।

एवंरूपः शक्य अहं नृलोके
 द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥
 मा ते व्यथा मां च विमूढभावो
 दृष्ट्वा रूपं घोरमीदृङ्मयेदं ।
 व्यपेतभीः प्रीतमनाः पुनस्त्वं
 तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥
 ॥ संजय उवाच ॥
 इत्त्वर्जुनं वासुदेवसुतोत्तमा
 स्वकं रूपं दर्शयामास भूयः ।
 आश्वासयामास च भीतमेनं
 भूत्वा पुनः सौम्यवपुर्नहात्मा ॥ ५० ॥
 ॥ अर्जुन उवाच ॥
 दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
 इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥
 ॥ श्रीभगवानुवाच ॥
 सुदुर्दर्शमिदं रूपं दृष्टवानसि यत्नतः ।
 देवा अप्यस्य रूपस्य नित्यं दर्शनकाक्षिणः ॥ ५२ ॥
 नाहं वेदेनैव तपसा न दानेन न चेज्यया ।
 शक्य एवंविधो द्रष्टुं दृष्टवानसि नां यथा ॥ ५३ ॥
 भक्त्या त्वन्यथा शक्य अहमेवंविधो ऽर्जुन ।
 ज्ञातुं द्रष्टुं च तत्त्वेन प्रपेक्षुं च परंतप ॥ ५४ ॥
 मत्कर्मज्ञानमत्परसो मज्जक्तः सद्भवर्जितः ।
 निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥
 इति श्रीभगवद्गीता विश्वरूपदर्शनं नाम
 एकदशोऽध्यायः

LECTURE XII.

॥ अर्जुन उवाच ॥

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चम्यक्षरसंयुक्ता तेषां के योगवित्तमाः ॥ १ ॥

॥ श्रीभगवानुवाच ॥

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

अहं या परबोधितास्ते मे युक्ततमा मताः ॥ २ ॥

ये त्वक्षरमनिर्देश्यमयुक्ता पर्युपासते ।

सर्वभूतमविन्द्यं च कूटस्थमचलं भुवं ॥ ३ ॥

संमिथ्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेवं सर्वभूतहिते रताः ॥ ४ ॥

ऋषोऽधिकतरकोपामयुक्तासकचेतसां ।

अयुक्ता हि गतिर्दुःखं देहवर्जित्वाप्यते ॥ ५ ॥

ये तु सर्वाणि कर्माणि मयि संन्यस्य तत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

तेषामहं समुहर्ता मृत्युसंसारसागरात् ।

भवानि न चिरात् पार्थ मय्यावेशितचेतसां ॥ ७ ॥

मय्येव मन आधत्स्व मयि बुद्धिं निवेश्य ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

अर्थाच्च संसाधातुं ग शक्तोऽपि मयि स्थिरं ।

अभ्यासयोगेन ततो मामिच्छामि धनञ्जय ॥ ९ ॥

अभ्यासे ऽप्यसमर्थो ऽसि मत्कर्मपरमो भव ।

सदर्थमपि कर्माणि कुर्वन्सिद्धिं भवाप्स्यसि ॥ १० ॥

अथैतदप्यशक्तो ऽसि कर्तुं मयोगमाश्रितः ।

सर्वं कर्मफलत्यागं तदाकुरु यत्तात्त्विकम् ॥ ११ ॥

येनैव हि ज्ञानमभ्यासाज्ञानान्तराभ्यानेति श्रियते ।

ध्यानात् कर्मफलत्यागस्त्यागाच्छ्रान्तिरनुत्तरं

॥ १२ ॥

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्धो मद्भक्तः स मे प्रियः ॥ १४ ॥

यत्नाद्बोद्धिजते लोको लोकाद्बोद्धिजते च यः ।

ह्यपीमर्यभयोद्दिगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्ययः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥ १७ ॥

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु सनः सङ्गविपरिजितः ॥ १८ ॥

तुल्यनिन्द्यास्तुतिर्मानोस्तुतौ धेनू केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिसामन्नेप्रियो नरः ॥ १९ ॥

ये तु भूम्योमृतमिदं यथोक्तं पर्युपासते ।

अद्धानामत्परसामभक्तास्तेऽतीवमेप्रियाः ॥ २० ॥

इति श्रीभगवद्गीता० भक्तियोगो नाम द्वादशो

ऽध्यायः

LECTURE XIII.

॥ श्रीभगवानुवाच ॥

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राज्ञः क्षेत्रज्ञमिति तद्विदः ॥ १ ॥

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत् तज्ज्ञानं मतं मम ॥ २ ॥

तत् क्षेत्रं यच्च बाह्यं च यद्विकारं यत्तच्च यत् ।

यच्च यो यन्त्रभावश्च तत्तत् समासेन मे शृणु ॥ ३ ॥

अपि भवेद्धा गीतं कन्दोर्भविष्यतिः पृथक् ।

वक्ष्याम्यपदे क्षेत्रं हेतुमत्प्रतिविमिश्रितैः ॥ ४ ॥

सहाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
 इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥५॥
 दृच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
 एतत् क्षेत्रं समासेन सविकारमुदाहृत ॥ ६ ॥
 अमानित्वमदम्भित्वमहिंसा ध्यानिरार्जवं ।
 आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥७॥
 इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
 जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनं ॥ ८ ॥
 असक्तिरभिवृद्धः पुत्रदारगृहादिषु ।
 नित्यं च समचित्तत्वंमहानिष्टोपपत्तिषु ॥ ९ ॥
 सयि चानग्ययोगेन भक्तिरव्यभिचारिणी ।
 विविक्तदेशसेवित्वमरतिर्जनधंसदि ॥ १० ॥
 अध्यात्मज्ञाननित्यत्व तत्त्वज्ञानार्थं दर्शनं ।
 एतज्ज्ञानमिति प्रोक्तमज्ञानैवदतोऽन्यथा ॥ ११ ॥
 ज्ञेयं यत् तत् प्रवक्ष्यामि यज्ज्ञात्वाभूतमश्रुते ।
 अनादिमत् परं ब्रह्म न सन् तन्नासदुच्यते ॥१२॥
 सर्वतः पाणिपादं तत् सर्वतोऽक्षिशरोमुखं ।
 सर्वतः श्रुतिमञ्जोके सर्वमावृत्य तिष्ठति ॥ १३ ॥
 सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितं ।
 असक्तं सर्वभूतैव निर्गुणं गुणभोक्तुं च ॥ १४ ॥
 बहिरन्तश्च भूतानामन्तरं हरमेव च ।
 सूक्ष्मत्वात्तदविशेष्यदूरस्थवान्ति केचनतत् ॥ १५ ॥
 अभिमर्तं च भूतेषु विभक्तमिव चं स्थितं ।
 भूतभर्तृ च तद्भक्ष्यं ग्रसिष्णु प्रभविष्णु च ॥ १६ ॥
 ज्योतिषामपि तज्ज्योतिषात्मसः परमुच्यते ।
 ज्ञानं ज्ञेयं ज्ञानगम्य हृदि सर्वस्य तिष्ठितं ॥१७॥
 इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
 मद्भक्त एतद्दिज्ञाय मद्भावायोपपद्यते ॥ १८ ॥
 प्रकृतिं पुरुषं चैव विध्यनादौ उभावपि ।
 पिपासांश्च गुणांश्चैव विदि प्रकृतिसम्भवान् ॥१९॥

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
 पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥
 पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।
 कारणं गुणसङ्गोऽस्य सदस्योऽनिजन्मसु ॥२१॥
 उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
 परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥२२॥
 यं एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
 सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥
 ध्यानेनात्मानि पश्यन्ति केचिदात्मानमात्मना ।
 अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥
 अन्ये त्वेषमजानन्तः श्रुत्वान्येभ्य उपासते ।
 तेऽपि चातितरन्त्येवमृत्युं श्रुतिपरायणाः ॥ २५ ॥
 यावत् संजायते किञ्चित् सत्त्वं स्थावरजङ्गमं ।
 क्षेत्रक्षेत्रज्ञसंयोगात् तद्विद्भि भरतर्षभ ॥ २६ ॥
 समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरं ।
 विनश्यत्स्वविनश्यन्तैः पश्यति सपश्यति ॥ २७ ॥
 समं पश्यन् हि सर्वैश्च समवस्थितमेश्वर ।
 महिम्नस्त्यात्मानात्मानं ततोऽयाति परांगतिं ॥ २८ ॥
 प्रकृत्यैव तु कर्माणि क्रियमाणानि सर्वशः ।
 यः पश्यति तयात्मानमकर्तारं स पश्यति ॥२९॥
 यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
 तत एव च विस्तरा ब्रह्म संपद्यते तदा ॥ ३० ॥
 अनादित्वा विगुणत्वात् परमात्मायमव्ययः ।
 शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥
 यथा सर्वगतं सौम्यादाकाशं नोपलिप्यते ।
 सर्वत्रापस्थितो देहे तथात्मा नोपलिप्यते ॥३२॥
 यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
 क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३३॥

क्षेत्रक्षेत्रप्रयोरवसान्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परं ॥१४॥
इति श्रीभगवद्गीताऽक्षेत्रक्षेत्रज्ञविभागयोगो
नाम चवोदशोऽध्यायः

LECTURE XIV

॥ श्रीभगवानुवाच ॥

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तम ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥१॥
इदं ज्ञानमुपाश्रित्य मम साधर्म्यभागताः ।
सर्वे ऽपि नोपजायन्ते प्रलये न व्ययन्ति च ॥२॥
मम योनिर्बहुद्वज्ज्ञां तस्मिन् गर्भे दधाम्यहं ।
सभयः सर्वभूतानां ततो भवति भारत ॥ ३ ॥
सर्वयोनिषु कौन्तेय मूर्तेयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥४॥
सत्त्वं रजस्तम इति गुणाः प्रकृतिसभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्यय ॥ ५ ॥
तच्च सत्त्वं निर्मलत्वात् प्रकाशकमनामय ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानय ॥ ६ ॥
रजो रागात्मकं हिंदि तृणासक्तं समुद्रं ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिन ॥ ७ ॥
तमस्त्वज्ञानजं हिंदि मोहं सर्वदेहिनां ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥
सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥
रजस्तमश्चाभिभूय सृज्यं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥
सर्वद्वारेषु देहे ऽस्मिन् प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्यादिवृद्धं संवित्सुत ॥११॥

लोभः प्रवृत्तिरारम्भः कर्मणामयसः स्पृहा ।
रजस्येतानि जायन्ते विबुधे भरतर्षभ ॥ १२ ॥
अप्रकाशे ऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विबुधे कुरुनन्दन ॥ १३ ॥
यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदा तमविदां लोकानमलान् प्रतिपद्यते ॥१४॥
रजसि प्रलय गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि भूदयोनिषु जायते ॥ १५ ॥
कर्मणः सुकृतसाङ्गः सत्त्विकनिर्मलफल ।
रजससक्तु फल दुःखमज्ञाय तमसः फलं ॥ १६ ॥
सत्त्वात् संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतो ऽज्ञानमेव च ॥१७॥
उर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्त्रायार्धगच्छन्ति तामसाः ॥१८॥
नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥
गुणानेतानतीत्य चीनं देहो देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तो ऽमृतमश्नुते ॥ २० ॥

॥ अर्जुन उवाच ॥

कैर्लिङ्गैस्त्वीनं गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चेत्तान्स्वीनं गुणानतिवर्तते ॥२१॥

॥ श्रीभगवानुवाच ॥

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
महेष्टिसंप्रवृत्तानि निवृत्तानि काङ्क्षति ॥ २२ ॥
उदासीनवदासीनो सुषेयी न विचास्यते ।
गुणा वर्तन्ते इत्येव यो ऽवतिष्ठति नेह ते ॥ २३ ॥
समदुःखसुखः तत्त्वः समलोष्टाश्च काङ्क्षित ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दितस्तुलित ॥ २४ ॥

मानापमानयोस्तुल्यस्तुल्यो भिन्नारिपक्षयोः ।
 सर्वात्मपरित्यागी गुणान्तीतः स उच्यते ॥ २५ ॥
 मां च यो ज्यमिचारेण भक्तियोगेन सेवते ।
 सगुणानुसन्ततीत्येतान्नृणां भूयायकल्पते ॥ २६ ॥
 ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
 शश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥
 इति श्रीभगवद्गीता० गुणचयविभागयोगो
 नाम चतुर्दशोऽध्यायः

LECTURE XV.

॥ श्रीभगवानुवाच ॥

उर्ध्वमूलतयःशाखमथ्यथ्यं प्राङ्मरुथ्यथ्यं ।
 कन्दर्पसिखस्यपर्णानिषस्येदस्येदपित् ॥ १ ॥
 अधस्त्वोर्ध्वं प्रहृतास्तस्य शाखा
 गुणप्रवृद्धा विषयप्रवालाः ।
 अधस्त्वमूलान्यनुसन्ततानि
 कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥
 न रूपमस्येह तपोपलभ्यते
 मान्ती न चादिर्न च संप्रतिष्ठा ।
 अन्त्यमेनं सुविरूढमूलम्
 असङ्गस्त्वेषेण दृढेन हित्वा ॥ ३ ॥
 ततः पदं तत् परिमार्जितं
 यस्मिन् गता न निवर्तन्ति भूयः ।
 तमेव चायं पुरुषं प्रपद्ये
 यतः प्रवृत्तिः प्रहृता पुराणी ॥ ४ ॥
 निर्मानमोक्षा जितसङ्गदोषा
 अध्यात्मनित्या विनिवृत्तकायाः ।
 हृद्देशिमुक्ताः सुखदुःखसंज्ञैर्
 गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

न तद्वासयते सूर्यो न शशाङ्को न पावकः ।
 यद्वा न निवर्तन्ते तद्वास परमं मन ॥ ६ ॥
 समैवांशो जीवलोके जीवभूतः सनातनः ।
 मनःपट्टागोन्द्रियाणि प्रकृतिस्थानि कर्पति ॥ ७ ॥
 शरीरं यदवाप्नोति यच्चाप्यत्कामतीत्यरः ।
 गृहीत्वैतानि संयाति वायुर्गन्धानिवाश्रयात् ॥ ८ ॥
 श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
 अधिष्ठास्य मनसायं विषयानुपसेवते ॥ ९ ॥
 उत्कामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितं ।
 विमूढानानुपश्यन्तिपश्यन्तिज्ञानचक्षुषः ॥ १० ॥
 यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितं ।
 यतन्तोऽप्यकुताह्मणो नैनं पश्यन्त्यचेतसाः ॥ ११ ॥
 यदादित्यगतं तेजो जगद्वासयते ऽखिलं ।
 यच्चन्द्रमसिस्यचाश्रितं तेजोविहितात्मकं ॥ १२ ॥
 गावामिदं च भूतानि धारयाम्यहमोजसा ।
 पुष्पाणिचोपधीःसर्वांसोमोभूतान्सारत्नकम् ॥ १३ ॥
 अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
 प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधं ॥ १४ ॥
 सर्वस्य चाहं हृदि संनिविष्टो
 जगत् स्फुटिज्ञानसपोहनं च ।
 वेदैश्च सर्वैरहमेव वेद्यो
 वेदान्तकृद्देवदेव चाहं ॥ १५ ॥
 द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
 क्षरसर्वाणिभूतानिकूटस्थोऽक्षर उच्यते ॥ १६ ॥
 उत्तमः पुरुषस्तन्यः परमात्मेत्युदाहृतः ।
 यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ १७ ॥
 यस्मात् क्षरमतोतोऽहमक्षरादपि चोत्तमः ।
 अतोऽसिलोकेवेदेषप्रथितःपुरुषोत्तमः ॥ १८ ॥
 यो भावेवमसंमूढो जानाति पुरुषोत्तमं ।
 स सर्वविद्भजति सां सर्वभावेन भारत ॥ १९ ॥

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्वुद्ध्वा बुद्धिमान्गृह्येत् कुतश्चैव भारत ॥२०॥
इति श्रीभगवद्गीता ० पुरुषोत्तमप्राप्तियोगो
नाम पञ्चदशोऽध्यायः

LECTURE XVI.

॥ श्रीभगवानुवाच ॥

अभयं सत्यं शुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च क्षत्रधार्यं कृपा आर्जुन ॥ १ ॥
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनं ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलं ॥ २ ॥
तेजः क्षमा धृतिः शौचलज्जोद्वेगो नातिमानिता ।
मर्दान्तं संपदं देवो मभिजातस्य भारत ॥ ३ ॥
दम्भो दयौ अभिमानश्च क्रोधः शत्रुयमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरी ॥ ४ ॥
देवो संपदिसौ क्षाय निवन्धासासुरी नता ।
मा शुचः संपदं देवो मभिजातोऽस्मि पाण्डव ॥ ५ ॥
ह्यौ भूतसर्गौ लोकेऽस्मान् देव आसुर एव च ।
देवो बलिराशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥
प्रपृच्छंति च निपृच्छंति च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥
असत्यमप्रतिष्ठं ते जगदाजरनीश्वर ।
अपरस्परसंभृतं किमन्यत् कायहेतुकं ॥ ८ ॥
एतां दृष्टिमवष्टभ्य नष्टात्मागोऽल्पबुद्धयः ।
प्रभवन्त्युपकर्माणः क्षयाय जगतोऽहिता ॥ ९ ॥
वामनाश्रित्य दुष्पूरं दम्भमानभ्रदान्विताः ।
मोहादुद्धृष्टत्वा सदाचारान् प्रवर्तन्ते ऽमुचिप्रताप ॥ १० ॥
चिन्तानपरिरेयां च प्रलयांस्तानुपाश्रिताः ।
कानोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

आशापाशश्चैर्विद्धाः कानमोघपरायणाः ।
ईहन्ते कानमोगार्धमन्यायेनार्थसंचयान् ॥ १२ ॥
इदमद्य मया लब्धमिदं प्राप्त्ये मनोरथं ।
इदमस्मिदमपि मे भविष्यति पुनर्धनं ॥ १३ ॥
असौ सया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहंमोगीसिद्धोऽहं बलवानसुखी ॥ १४ ॥
आलोऽभिजनवानस्त्रिकोऽन्योऽस्ति सदृशो मया ।
यस्येदास्यामिमोदिष्ये इत्यज्ञानविमोहिताः ॥ १५ ॥

अनेकाचिन्तविधान्ता मोहजालसमावृताः ।
प्रसक्ताः कानमोगेषु पतन्ति नरके ऽमुचौ ॥ १६ ॥
आलसं क्षयिताः लब्ध्या धनमानमदाक्षिताः ।
यजन्ते नामयज्ञैस्ते दक्षेमाविधिपूर्वकं ॥ १७ ॥
अहंकारं बलं दयं कांश्च क्रोधं च संश्रिताः ।
नामात्मपरदेहेषु प्रद्विपन्तोऽश्वहृद्यकाः ॥ १८ ॥
तानहं ह्रियतः दूरान् संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरींश्चैव योनिषु ॥ १९ ॥
आसुरीं योनिमापन्ना मूढा जन्मणि जन्मणि ।
मामप्राप्यैव कौन्तेय ततोऽयतोऽन्यथमांगतिं ॥ २० ॥
त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तदाशोभस्तुक्कादेतत्त्रयं त्यजेत् ॥ २१ ॥
एतैर्विमुक्तो कौन्तेय ततोऽद्वारं स्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिं ॥ २२ ॥
यः शास्त्रविधितुल्यं वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिं ॥ २३ ॥
तत्तांश्रितं प्रमाणं ते कार्यकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुं सिद्धाह्वि ॥ २४ ॥
इति श्रीभगवद्गीता ० देवासुरसंपद्विभागयोगो
नाम षोडशोऽध्यायः

LECTURE XVII.

॥ अर्जुन उवाच ॥

ये शास्त्रविधिसुस्तुज्य यजन्ते अहयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्वसाहो रजस्तमः ॥१॥

॥ श्रीमन्मनुवाच ॥

विधिषा भवति अहा देहिनां सा स्वभार्यजा ।
सात्विको राजसी चैव तामसो धेतितांश्च ॥ २ ॥
सत्वानुरुपा सर्वस्य अहा भवति भारत ।
अहामयोऽयमुपयोगो यच्छ्रद्धासुखसः ॥ ३ ॥
यजन्ते सात्विका देवान् यश्चरक्षांसि राजसाः ।
प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥
अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥
कर्षयन्तः शरीरस्थं भूतमात्मनश्चेतसः ।
मां चैवान्तःशरीरस्थं तान् विधासुरनिश्चयान् ॥ ६ ॥
आहारस्त्वपि सर्वस्य विविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥
आयुःसत्वबलारोग्यं सुखं प्रीतिं विवर्द्धनाः ।
रक्षाः श्रिग्धाः स्थिरा ह्यया आहाराः सात्विक
प्रियाः ॥ ८ ॥
कह्लश्चलवणाद्युष्मन्तःशरीरकृशविदाहिमः ।
आहारा राजसस्तथा दुःखशोकामयप्रदाः ॥ ९ ॥
यानयानं गतरसं पूतिपर्युषितं च यत् ।
उच्छिष्टमपि चानिष्टं भोजनं तामसप्रिय ॥ १० ॥
अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यच्छ्रेयसेति मनः समाधाय च सात्विकः ॥ ११ ॥
अभिप्रायं तु फलं दम्भार्यमपि चैवं यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजस ॥ १२ ॥

विधिहीनमसृष्टार्द्रं मन्त्रहीनमदक्षिणं ।
अहाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥
देवद्विजगृहप्राज्ञपूजनं शौचमाहुर्विवं ।
ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥ १४ ॥
अनुद्देशकरं वाक्यं सत्यं त्रिविधं च यत् ।
साध्यायान्यासस्तं चैव ब्रह्म तप उच्यते ॥ १५ ॥
मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसमुद्गिरित्वैतत् तपो मानसमुच्यते ॥ १६ ॥
अहया परया तप्तं तपस्तत् त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्विकं परिचक्षते ॥ १७ ॥
सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलनध्रुवं ॥ १८ ॥
मूढयाहेणात्मनो यत् पीडयति क्रियते तपः ।
परस्त्रीलादनायं वा तत् तामसमुदाहृतं ॥ १९ ॥
दातव्यमिति यदाह दीयते श्रुपकारिणे ।
देशे काले च पात्रे च तदाह सात्विकं कृतं ॥ २० ॥
यत् तु श्रुपकारार्थं फलसुखिप्रियं वा पुनः ।
दीयते च परिक्लिष्टं तदाहं राजसं कृतं ॥ २१ ॥
अदेशकाले यदाहमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत् तामसमुदाहृतं ॥ २२ ॥
उत तत् सदिति हिदेशो ब्रह्मणस्त्रिविधः कृतः ।
ब्राह्मणस्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥
तस्मादो मित्युदाहृत्य यज्ञदानतपः क्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनां ॥ २४ ॥
तदित्यनभिप्रायं फलं यज्ञतपः क्रियाः ।
दानक्रियाश्च विधिवान् क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥
सद्भावे साधुभावे च सदित्येतत् प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सञ्चिदर्थं युज्यते ॥ २६ ॥
यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थार्थं सदित्येवाभिधीयते ॥ २७ ॥

अथद्वयां ऊतं दूतं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत् प्रेत्य नो इह ॥२८॥

इति श्रीभगवद्गीताः अष्टाध्यायविभागयोगो
नाम सप्तदशोऽध्यायः

LECTURE: XVIIIL

॥ अर्जुन उवाच ॥

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुं ।
व्यागस्य च हृषीकेश पृथक् केशिनिषूदन ॥ १ ॥

॥ श्रीभगवानुवाच ॥

काव्यानां कर्मणां न्यासं संन्यासं कथयामि विदुः ।
सर्वकर्मफलत्यागं प्राज्ञस्यागं विचक्षणः ॥ २ ॥

व्याज्यं दोषवदित्येकं कर्म प्राज्ञमनोविणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

निश्चयं यद्वै न तत्र त्यागे भरतसत्तम ।
त्यागे हि पुरुषस्यात्र त्रिविधः संप्रकीर्तितः ॥४॥

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणां ॥ ५ ॥

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तम ॥ ६ ॥

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात् तस्य परित्यागस्त्वामसः परिकीर्तितः ॥७॥

दुःखमित्येव यत् कर्म कायक्लेशमयान् त्यजेत् ।
स ह्यत्रा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥

कार्यमित्येव यत् कर्म नियतं कियते अर्जुन ।
सङ्गं त्यक्त्वा फलं प्रैव स त्यागः सात्विको मतः ॥ ९ ॥

न हेतुयुक्तशंसं कर्म कुशले नामुपज्जते ।
त्यागो सत्त्वसमाविधौ मेधावो हि द्विसेश्वरः ॥१०॥

न हि देहभृताः शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागो स त्यागो व्यभिधीयते ॥११॥

अनिष्टमिष्टं मित्रं च त्रिविधं कर्मणः फलं ।
भवत्यत्यागिना प्रेत्यनतु संन्यासिनां क्वचित् ॥ १२ ॥

एतेभ्यो महाबाहो कारणानि निबोध मे ।
सांख्यिकतान्ते प्रोक्तानि सिद्धये सर्वकर्मणां ॥ १३ ॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधं ।
विधिषाञ्च पृथक् चेष्टा दैवं चैवात्र यज्जुन ॥१४॥

शरीरवाङ्मनोभिर्धत् कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पश्येत् तस्य हेतवः ॥१५॥

तत्रैवं सति कर्तारसात्त्वानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वात् स पश्यति दुर्मतिः ॥ १६ ॥

यस्य नाहङ्कृतो भावो बुद्धिर्धैर्यं न लिप्यते ।
हत्वापि सदसंलोलो काननहन्तिननिबध्यते ॥ १७ ॥

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मबोदना ।
करणकर्मकर्तृतित्रिविधः कर्मसंग्रहः ॥ १८ ॥

ज्ञानं कर्म च कर्ता च त्रिविधं गुणभेदेन ।
प्रोच्यते गुणसंख्याने पथावच्छृणु तान्यपि ॥१९॥

सर्वभूतेषु येनैक भावसम्यग्दर्शनोऽक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विधिः सात्विकः ॥२०॥

पृथक्तेन तु यज्ज्ञानं बानाभावान् पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विधिः राजसं ॥ २१ ॥

यत् तं ह्यत्तत्रवदेकस्मिन् कार्ये सक्तमहेतुकं ।
अतत्कार्यवदल्पं च तत् तत्तामसमुदाहृतं ॥ २२ ॥

नियतं सङ्करहितमरागद्वेषतः कृतं ।
अफलप्रेसुनाकर्मयत्तत्तात्त्विकमुच्यते ॥२३॥

यत् तु कामेऽसुनां कर्म साहंकारेण वा पुनः ।
कियते वज्रलायांसं तन्न राजसमुदाहृतं ॥ २४ ॥

अनुवश्यं क्षयं हि सामनवेक्ष्य च पौरुषं ।
मोहाद्वारम्यते कर्म तत्तामसमुदाहृतं ॥२५॥

मुक्तसङ्गो नृहंवादो धृत्याहमसन्निवतः ।

सिध्यसिध्योर्भिर्विकारः कर्ता सात्विक उच्यते

॥ २६ ॥

रागो कर्मफलप्रेप्सुर्व्यो हिंसात्मको ज्ञुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

अपुक्तः प्राकृतः स्वप्नः शत्रो नैकान्तिको ज्ञसः ।

विषादीदोषैश्चोपकर्ता तानसउच्यते ॥ २८ ॥

सुहेर्भेदं धृतिर्यैव गुणतस्त्रिविधं षण्णु ।

प्रोच्यमानतत्वेपेण पृथक्कोन धनंजय ॥ २९ ॥

प्रवृत्तिं च निवृत्तिं च कार्यकार्थं न्याभवे ।

वन्धनोक्षचयावेतिवृद्धिः सापार्थसात्विकी ॥ ३० ॥

यथा धर्मवर्धनं च कार्यं चाकार्थमेव च ।

अथयथावत्प्रजानातिवृद्धिः सापार्थराजसी ॥ ३१ ॥

अधर्मं धर्ममिति या सन्त्ये तमसाहता ।

सर्वोर्गानुविपरीतांतश्चवृद्धिः सापार्थतामसी ॥ ३२ ॥

धृत्या यथा धारयते सगः प्राणैन्द्रियक्षयाः ।

योगेनाविचारिण्या धृतिः सा पार्थ सात्विकी

॥ ३३ ॥

यथा तु धर्मकार्थार्थेण धृत्या धारयते ऊर्जः ।

प्रसङ्गेनकलाकाङ्क्षो धृतिः सापार्थराजसी ॥ ३४ ॥

यथा स्वमं भयं शोकं विषादं नदसेव च ।

नविगुञ्चतिर्दुर्मेधाधृतिः सापार्थतामसी ॥ ३५ ॥

सुखं त्विदानीं त्रिविधं षण्णु मे शरतर्षभ ।

अस्यासाद्रसोतेययदुःखान्तं च निगच्छति ॥ ३६ ॥

यत्तदपे विपत्तिव परिणामे श्रुतोपमं ।

तत्सुखं सात्विकं प्रीतमात्मवृद्धिप्रसादजं ॥ ३७ ॥

विपचेन्द्रियसुखोपायकृदपे श्रुतोपमं ।

परिणामे विपत्तिव तत् सुखं राजसं कृतं ॥ ३८ ॥

यदपे चानुक्मे च सुखं मोहनमात्मनः ।

निद्रास्रवप्रनादोत्थं तत् तामसमुदाहृतं ॥ ३९ ॥

न तदस्ति पृथग्यं वा दिवि-देवेषु वा पुनः ।

सत्त्वप्रकृतिजैर्मुक्तं देभिः स्यात् त्रिभिर्गुणैः ॥ ४० ॥

ब्राह्मणक्षत्रियविशां गूढाणां च परंतप ।

कर्माणि प्रविभक्तानि स्वभावप्रभैर्गुणैः ॥ ४१ ॥

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमाप्तिकां ब्रह्मकर्म स्वभावजं ॥ ४२ ॥

शौधं तेजो धृतिर्दृष्ट्यं युद्धं चाप्यपलायनं ।

दानमोक्षरभावश्च क्षात्रं कर्म स्वभावजं ॥ ४३ ॥

क्षपिणोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजं ।

परिचर्यात्मकं कर्म गूढस्यापि स्वभावजं ॥ ४४ ॥

खे खे कर्मण्यभिरतः संसिद्धिं स्वमते नरः ।

स्वकर्मगिरतः सिद्धिं यथाविन्दति तच्छृणु ॥ ४५ ॥

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततं ।

स्वकर्मणा तसम्यक्त्वं सिद्धिं विन्दति मानवः ॥ ४६ ॥

श्रेयान् स्वधर्मो विगुणः परधर्मात् खनुष्ठितात् ।

स्वभावगियतं कर्म कुर्वन्नाप्रोति किं क्षिप्यं ॥ ४७ ॥

सहजं कर्म कौन्तेय सदोपनमि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूनेनाप्रिचावृताः ॥ ४८ ॥

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैकाम्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

सिद्धिं प्राप्नोति यथा ब्रह्मा तथा प्रोति निबोध मे ।

समासेनैव कौन्तेय निष्ठाज्ञानस्थयापरा ॥ ५० ॥

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च

शब्दादीनुविषयान्स्वकारमहेयौ व्युदस्य च ॥ ५१ ॥

विविक्लमेवो लब्धमाशौ यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वेदाभ्यं समुपाश्रितः ॥ ५२ ॥

अर्हकारं बलं दर्पं कामं क्रोधं परिहरे ।

विमुच्यनिर्गमः शान्तो ब्रह्मभूयायकल्पते ॥ ५३ ॥

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु महत्तमं लभते परां ॥ ५४ ॥

भक्त्या भामभिज्ञानाति यावान् यश्चास्ति तत्त्वतः ।
 ततो मां तत्त्वतो ज्ञात्वा विद्यते तदनन्तरं ॥५५॥
 सर्वकर्माण्यपि सदा कुर्वणो महद्यथाश्रयः ।
 मत्प्रसादादवाप्नोति शाश्वतं पदमन्यथ ॥ ५६ ॥
 चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
 बुद्धियोगमुपाश्रित्य मच्चित्तः स्मृतमेव भव ॥ ५७ ॥
 मच्चित्तः सर्वदुर्गाणि मत्प्रसादात् तरिष्यसि ।
 अथचेतस्त्वमहंकारात्तन्मोक्षमधिगच्छसि ॥५८॥
 यदहंकारमाश्रित्य न योस्त्व इति मन्यसे ।
 मिथ्यैषव्यवसायस्तेप्रकृतिस्त्वानियोद्यति ॥५९॥
 स्वभावजेन कौन्तेय निबद्ध स्तेन कर्मणा ।
 कर्मिणेच्छसिधन्मोहात्तत्करिष्यस्वयशोऽपितत् ॥६०॥
 ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
 भ्रामयन् सर्वभूतानि यः चास्माकं हृन्मयायथा ॥ ६१ ॥
 तमेव शरणं गच्छ सर्वभावेन भारत ।
 तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शान्तः ॥६२॥
 इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
 विमृश्यैतदशेषेण यथेहसि तथा कुरु ॥ ६३ ॥
 सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
 इष्टोऽसिनेदृढमस्ति त्वोवक्ष्यामि ते हितं ॥ ६४ ॥
 लम्बना भव मद्भक्तो मद्याद्री मां नमस्कुरु ।
 मामेवैष्यसि सत्येति प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥
 सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
 अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥
 इदं ते नातपक्ताय नामज्ज्ञाय कदाचन ।
 न चाश्रुयुपवेद्याच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥
 य इदं परमं गुह्यं मद्भक्तैष्यमिषास्ति ।
 शौक्ये मयि परां कृत्वा मामेदेष्यत्वसंशयम् ॥ ६८ ॥
 न च तस्मान्मनुष्येषु कांश्चिन्मे प्रियकृत्तमः ।
 भविता न च मे तसादन्यः प्रियतरो भुवि ॥ ६९ ॥

अध्येष्यते च य इमं धर्मं संवादसावधोः ।
 ज्ञानयज्ञेन तेनाहं मिष्टः स्थासि मिते मे मतिः ॥ ७० ॥
 श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
 सोऽपि मुक्तः शुभां लोकां न प्राप्नुयात्पुण्ड्रकर्माणां ॥ ७१ ॥

कश्चिदेतच्छ्रुतं पार्थ त्वयैकाग्र्येण चेतसा ।
 कश्चिदज्ञानसंमोहः प्रणष्टस्ते धनं जय ॥ ७२ ॥

॥ अर्जुन उवाच ॥

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मया च्युत ।
 स्थितोऽसि गतसंदेहः करिष्ये वचनं तव ॥ ७३ ॥

॥ संजय उवाच ॥

इत्थं वामुदेवं स्व पार्थेस्व च महात्मानः ।
 संवादनिमनश्रीपमद्भुतं रोमहर्षणं ॥ ७४ ॥
 व्यासप्रसादाच्छ्रुतवानेतद्ब्रह्म महं परं ।
 योगयोगेश्वरात्कृष्णात्साक्षात्पुण्यतत्त्वं ॥ ७५ ॥
 राजन् संसृज्य संसृज्य संवादमिममद्भुतं ।
 केशवाञ्जनयोः पुण्यं हृद्व्यामि च सुजसुजः ॥ ७६ ॥
 तच्च संसृज्य संसृज्य रूपमत्यद्भुतं हरेः ।
 विष्णुयोगेन हानराजन् हृद्व्यामि च पुनः पुनः ॥ ७७ ॥
 यच्च योगेश्वरः कृष्णो यच्च पार्थो धनुर्धरः ।
 तच्च श्रीर्विजयो भूतिर्भुवाणीति समिर्त्तनं ॥ ७८ ॥
 इति श्रीभगवद्गीतोऽर्जुनसंवादाध्यायो नाम
 अष्टादशोऽध्यायः

॥ इति श्रीभगवद्गीता समाप्ता ॥

॥ शुभमस्तु सर्वजगतां ॥

BHAGAVAT-GEETÆ

XVIII LECTIONES.

IN SERMONEM LATINUM TRANSLATÆ

INTERPRETE

A. G. A SCHLEGEL.

BHAGAVAT-GEETA.

LECTIO I.

DHĪRITARASHTRAS *loquitur*

- 1 In campo sancto, Kurus campo, congressi
proclabunda nostras Panduracque, quid
fecerunt, o Sanjaya?

SANJAYA *loquitur*

- 2 Conspecto quidem Panduradum agmine
instructo, Dhuryodhanus illico, ad magistrum
propius accedens, rex ipse sermonem edidit.
3 "Adspice hanc Pandus filiorum, o magister!
"ingentem aciem, instructam a Drupado filio,
4 "tuo discipulo sollicito. Ibi sunt heroes arci
"tenentes, Bhīmas et Arjunas pares in proe
"lio Yuyudhanas, Viratasque, Drupadasque,
5 "magnos curru vetus, Dhritakētus, Chel
"stānas, Kāsīdisque rex amosus, Purujitas
"Kuntibhāsque, Saivyasque hominum prin
6 "ceps, Yudhamanyuque, egregius, Uttam
"ajayasque fortis Saubidras Drupididique
"filii, omnes aequae magni curribus vecti
7 "Nostrorum autem qui princeps, hos animad
"verte, vir nobilissimus, ducens exercitus mei
8 "exempli gratia eos tibi eloquitur Tu ipse,
"Bhishmasque, Karnasque Arjunosque bello
"rum profligator, Asvatthaman, Vikarnasque,
9 "nec non Saumadatus, alique multi heroes
"mei gratia amplexu prodigi, varia tela coru
10 "mantes, omnes proclorum gigni Non sans
"idoneus est hic noster exercitus cui Bhish
"ma imperat, id reus vero iste illorum exerc
11 "itus, cui Bhīmas imperat. At per transiens

"aciei cunctos secundum ordines collocati
"Bhishmas utique opem ferunt proceres nos
"tri, quotquot sunt." Illius animos excita
12 turus grandaevis Kurudarum progenitur leo
nimo rugitu clare insonans, conchum inflavit
13 vir excoelsum Tunc buccinasque, tympanasque,
cymbala, cornu, tybæ sulcato ictu concu
14 puere is clangor tumultus instat fuit Tunc
in curru ingenti candidiq. equis juncto stantes,
Madhus occisor et Pandudes, conchas suas
15 coelestes inflavere ille, sensuum domitor,
Giganteam, hic, opum contemtor, Theodeten
Magnum concham, Arundinem nomine, in
flavit Bhīmas, ab ausu horrendis dictus, lupi
nis visceribus, Triumphatricem Yudhis
16 thras, Kuntidus filius, Nakulas Sahadevasque
Duleisonam et Gemmidoreā. Kāsīdisque
17 rex atatenens, et Sikhandin, magno curru
invectus, Drishtadyumna, Viratasque Satya
18 krasque semper invictus Drupadus Drupadi
disque nati undique, a terrarum domine, Sau
19 bodrasque validis brachiis, conchas inflavere
singuli singulas Dhritrāshtradarum corda
laceravit concentus iste, tumultu coelam ter
20 ramque personante Tunc, viis Dhritrāsh
tridis in acie dispositis, siniae effigem in
21 vultu gestans Pandudes, quum iam tela
intervolvarent, arcum expressit, et illico
Kushurum his verbis alloquitus est, o terrarum
22 domine "In utriusque agminis intervallo
"currum siste mali, o Dhritrāshtrā, donec istos
"perustravero pugna cupidos in acie con
"stitutos, quantum sint, quibuscum mali pug

- 23 "nandum in hoc belli discrimine Proelia
 "tuos eminus prospicio istos, qui huc conve
 "nere Dhritarashtrae filio scelerato pugna
 "gratificari volentes"

SANJAYAS loquitur

- 24 Ita compellatur Krishnas ab Arjuna, o
 Bhadrata, in utriusque agminis intervallo cxi
 25 nun sustens egregium, Bhishma Dronaque
 coram, universisque proceribus, En tibi, inquit
 26 istos Kurudas huc progressos! Ibi vidit
 stantes Arjunas patres atque avos, magistros,
 avunculos, fratres, filios, nepotes, nec non
 27 familiares, soceros et amicos quoque, pariter
 in utroque agmine Hosce conspiciens ille,
 Kuntidis natius, universos cognatos in acie
 28 stantes, summa miseratione commotus fracto
 animo haec proloquutus est

ARJUNAS loquitur

- Visa ista egestorum turba, qui proelia
 29 bunda huc progressi sunt, fatiscunt mihi
 membra, et os exanguine contabescit, tremor
 que corpus meum pilorumque horror occupat,
 30 arcus elabitur manui, et cutis penitus perurit,
 nec jam consistere valeo, et mens mea quasi
 31 titubet Atque omnia video infelicia, o Pul
 cricome, nec fas mihi quidquam praesideo, cog
 32 natus in acie caecis Haud cupio victoriam,
 Krishna, neque imperium, nec voluptates
 Quorum nobis imperium, domus? quorum
 33 opes vel ista etiam? Quorum gratia cupiuntur
 a nobis imperium, opes voluptatesque, in ipsi
 ad pugnam congressi sumus, anima divitibusque
 34 suis projectis magistri, patres, filii, avunculi
 istidem, avunculi, soceri, nepotes, levites, nec
 35 non agnati Istos cadere nolo, vel maximo
 cadentes, o Madhus interficere! ne mundo

- quidem tergemini imperandi gratia, necdum
 propter orbem terrarum Omissis Dhritarash 36
 tridis quancum laetitia nobis set, e mortalium,
 votis expetite? Scelere sane imbueremur caecis
 istis praedonibus Quapropter, non decet 37
 cadere Dhritarashtridas cum gentilibus suis
 Quomodo tandem cognatis caecis fortunati
 sumus, o Krishna? Etiam ista, quibus mens 38
 sana libidine exultat, non vident stirpium
 excidio admissum nefas, et in amicos saevien
 di delictum quomodo nobis non foret statu 39
 endum refugere hoc scelus, nobis, inquam,
 stirpium excidio admissum nefas praevident
 bus, o mortalium votis expetite? Stirpium 40
 excidio deleatur sacra gentilitas perennia, re
 ligione deleta per omnem stirpem gliscat im
 pietas, impetato gliscente, Krishna, cor 41
 rumpuntur summas nobiles, summas corruptis,
 Vrishunda, existit ordinum colluvies, collu 42
 vies ordinum infernis mancipat stirpes parti
 cidas ipsamque stirpem nimirum praecipitant
 o superis horum majores, liborum ac libito 43
 num solennibus privati Delictis putricidarum
 stirpis haec, ordinum collavem involentibus,
 evertuntur familiarum sacra et sacra gentilitas 44
 perpetua, eversis sacris gentilitas viventium
 hominum, o mortalium votis expetite, apud
 inferos utique domicilium Sic declaratum 45
 audimus Ehe! quantum piaculum com
 mittere decrevimus, quod imperandi dulcedine
 allecti, cognatos, cadere parati sumus! Quin 46
 si me haud remittentem, inermem, tela manibus
 vibrantes Dhritarashtridae necaverint, melius
 mecum actum foret

SANJAYAS loquitur

- Sic loquutus Arjuna in acie, in curtus se 47
 dilis concedit animo inestita conturbato

LECTIO. II.

1. Hunc, misericordia ita commotum, lacrimis suffusum turbatos oculos, despondentem his verbis affatus est Madhuis interfector.

ALNUM NUNEX loquitur:

2. Unde te haec debilitas in belli discrimine repente subit, indigna, honestis, viam ad
3. Superos obstruens, inglorie, o Arjuna? Noli mollitiae effeminatae te tradere: non hoc te decet. Vali socordia abjecta, age casurge, hostium vexator?

ARJUNAS loquitur:

4. Quomodo Bhishmam ego in proelio Drōnamque, Malhūis interfector, sagittis impugnavo? Ambo mihi venerandi, hostium interfectores! Magistris magnopere suspiciendis haud caesis melius sane foret pane emendicato vesci per hoc aevum; caesis vero magistris opum astitis, quoad vivam, rescere dapibus sanguine pollatis. Neque hoc novimus, utrum praestantius foret nobis, ut vel viatores existamus, vel isti nos vincant. Quibus caesis viatores nos non juvabit, et ipsi constitere ex
7. Miseratione et formidine culpae fracta indole, percontor te, religione mentem attonitus, quodnam consilium sit magis salutare? Declara hoc mihi. Discipulus tuus ego sum:
8. doce me, ad te conversum. Haud equidem praetideo, quid mihi propellat imperorem, sensus meos torrentem, etsi nanciscar in orbe terrarum exemplum sine rivali regnum, in diroque ipso etiam imperium.

SANJAYAS loquitur:

9. His verbis affatus Krishnam Arjuna, hostium vexator, "Haud pugnavo!" ita allo-

quutus Nomina, conticuit ille quidem. Hunc compellavit Krishnas, subridens quasi, o Bhārata, in utriusque agminis intervallo, despondentem his verbis:

ALNUM NUNEX loquitur:

Non lugendos luctu prosequutus es, at convenientes sapientiae sermones profers. Vita defunctos vel non defunctos luctu non prosequuntur sapientes. Neque enim ego unquam non fui, nec tu, neque isti mortalium reges; neque est quando non futuri simus nos universi in posterum. Sicuti animantis is hoc corpore est instanti, juvenis, senium, perinde, etiam novi corporis instauratio, cordatus huic non trepidat. Elementorum autem contactus Kuntidis nate, frigus caloremve, voluptatem molestiamve praebentes, reciprocantes sunt ac fluxi: hos tu perfer, Bhārata. Quem hi non perturbant virum, o vir eximio, in voluptate ac molestia sibi parem, constantem, is ad immortalitatem conformatur. Quod vero non est, id fieri nequit ut existat; nec ut esse desinat, quod vero est, amborumque horum perspectum discrimen is, qui rerum veritatem cernunt. Indelebile autem, hoc aeternum, est illud, a quo Universum hoc expansum; deletionem inexhausti istius nemini efficere licet. Caduca haec corpora dicuntur, immutabili spiritu animata, indelebili atque immenso: quare pugna, o Bhārata! Qui eam arbitratr occurrunt, quive eundem cunctos occisum, hi ambo non recto intelligunt; neque occidit ille, neque occiditur. Non nascitur motiturs unquam; non ille existit, existit, non existitur: imatus, inmutabilis, aeternus ille, praesens, non occiditur occiso corpore. Qui novit indelebilem, aeternum illud, inmutatum, inexhaustum.

- tum, quomodo is homo quempiam occidendum
 22 curet, vel ipse occidat? Perinde ac obsoletis
 vestibus abjectis, novas sumit homo alias, sic
 abjectis corporibus obsoletis, alia ingreditur
 23 nova spiritus. Non illum penetrant tela, non
 illum comburit flamma, neque illum perfund-
 24 unt aquae, nec ventus excutit. Impenetra-
 bilis ille, incombustibilis ille, imperfusibilis
 ille, nec non inexticabilis, perpetuus, omni-
 25 vagus, etabilis, inconcussus ille atque aeternus,
 invisibilis ille, inenarrabilis ille, immutabilis
 ille declaratur. Quare, quum talem cognov-
 26 eris, non lucin eum persequi tu oportet. At
 si illum vel maxime identidem natum ac iden-
 tidem arbitreris mortuum, ne sic quidem te, o
 27 hero, cum lugere oportet. Nam geniti certa
 mors est, mortui certa generatio: quapropter
 28 in ro inevitabili non te lugere oportet. Inen-
 sibile est animantium principium, insensibilis
 exitus; sensibilis mediis inter utrumque status;
 29 quinam huic explorationi locus? Miraculi
 inerat alius intuetur eum, miraculi inerat en-
 arrat porro alius, miraculi inerat eum alius
 enarratum audit: sed quamvis audierit, non
 30 tamen novit eum quisquam. Spiritus semper
 invulnerabilis ille in cuiusque corpore, o Bha-
 31 rista; quare cuncta animantia non te lugere
 oportet. Proprii etiam officii mormora non te
 32 contemiscere oportet: legitimo bello melius
 quidquam militi transire nequit, ac sum sponte
 parato coeli vultus aperiantur. Fortunati
 33 milites, o Pristae filii, nascuntur bellum
 ejusmodi. Sin vero tu hanc legitimam pug-
 nam haud perficias, proprii officii fama-que
 34 decoret, libetio contumelias; et insensatum in-
 super mortales subulhantur dele perennem.
 Generosorum autem infamia ultra olutum por-
 35 rigitur. Mictu e proelio te recipiesse existi-
 mant proceres magnis curibus recti, eorum-
 36 que, a quibus magni aestimatus fueras, con-
 temtum subitas, et contumeliosos sermones
 multos serrent inimici tui, vituperantes tuam
 37 fortitudinem quo quid molestius evenire potest
 Vel occisus eorum es ad perur, vel victor

terra potiere. Quae exsurgit, o Kuntidis nate,
 ad pugnandum obfirmato animo! Volupta- 88.
 tem molestiamve pari loco ponens, praemium
 jactumque, victoriam clademque, protinus ad
 pugnam accingere: ita affectus nullam con-
 39 trahas libet. Haec tibi exposita est ratione
 sententia; nunc autem secundum devotio-
 nem eam accipe, cui sententiae devotus, o prin- 40.
 cept, operum vobula abicies. Nulla tibi est
 conatum frustratio, nec detrimentum extat;
 vel tantillum hujus religionis liberat ab ingenti
 41 furmidine. Ad constantiam effragata senten-
 tia una huic est, o Kuntis proles: multipartita
 autem ac infinita sententiae inconstantia- 42.
 um. Quam floridam istam orationem profe-
 runt insipientes, librorum sacrorum dictis
 gaudentes, nec ultra quidquam dari affirmantes
 cupiditatis obnoxi, sedem apud Superos 43.
 finem bonorum praedicantes; orationem, in-
 quam, insignes natales tanquam operum praemium
 pollicentem, rituum varietate abundantem,
 quibus aliquis opes ac dominationem nanciscatur:
 44 qui hae a recto proposito abrepti, circa opes ac dominationem ambitiosi sunt,
 horum mens non componitur contemplatione
 ad perseverantiam. Ternarum quiditum 45.
 materiam exhibent libri sacri: tu autem liber
 esto a ternis qualitatibus, o Arjuna; liber a
 gemino affectu, semper essentiae dectus, ex-
 46 pers sollicitudinum, tui compos. Quot usibus
 inservit puteus aquis undique confluentibus,
 tot usus praestant universi libri sacri theologia
 47 prudenti. In ipso opere momentum tibi sit,
 ut nunquam in ejus praemiis. Noli ad opera
 praemii impelli, nec oti ambitiosus esto In
 48 devotione perstans opera perfice, ambitione so-
 positu, o contentor opum, in eventu prospero
 vel improspere aequalis; aequalitas devotio-
 49 dicitur. Longe sane inferiora sunt opera devoti-
 one mentis, o contentor opum. In emente
 tua praedictum quare. Micti, qui praemiis
 50 ad opera invehuntur. Mente devotus in hoc
 aro utraque dimittit, bene et male facta.
 Quare devotione te devote: devotio dextera-

51. tem in operibus praebeat.⁹⁹ Mente devoti,
praemio operibus pario abjecto, sapientes, ge-
nerationum, vinculis exsolati, ingrediuntur
52. viam summae salutis. Quando mens tua praes-
tigiarius abhagea exsuperaverit, tunc per-
venies ad ignorantiam omnium, quae de doc-
trina sagra disputari possunt vel disputata
53. sunt. Subilitatum theologicarum incuriosa
quando mens tua immota steterit, firmaque in
contemplatione, tunc devotio tibi obtinet.

ARJUNA loquitur:

54. Qualis est sermo viri confirmati in sapien-
tia, ac assidui in contemplatione, o Krishna?
In meditando defixus quomodo loqui, quomo-
do quiescere ac circa negotia versari solet?

ALMUM NUMEN loquitur:

55. Quando relinquit cupiditates omnes, quas
animum afficiunt, secum semet ipso contentus,
56. tunc confirmatus in sapientia dicitur. In
molestis animo imperturbatus, voluptatum
illicebis haud obnoxius, procul habitis amore,
odio, ira, in meditando defixus, anachoreta
57. dicitur. Qui, undique affectionis expertus, quid-
quid illi obtingat faustum vel infaustum, neque
exultat neque avertitur: apud hunc sapientia
58. commoratur. Quando is, sicuti testudo artus
suos undecunque, sensus abstrahit a rebus
quae sensibus obversantur: tunc apud eum
59. sapientia commoratur. Res sensibus obviae
recedunt a mortali abstinente; temperantia
ejus insigni animadversa ipse appetitus reco-
60. git. At interdum, Kuntid's nate, vir⁹⁹ pruden-
tiss, quamvis strenue annitenti, sensus
61. turbulenti animum vi abripiunt. Illis omnibus
coërcitis devotus sedcat, in me solum intentus;

cujus in potestate sensus sunt, apud hunc
sapientia commoratur. In homine res sensi- 62.
bus obviae meditante propensio erga illas sub-
nascitur; e propensione cupido, e cupidine ira
enascitur; ex ira exsistit temeritas, e teme- 63.
ritate memoriae confusio; e memoriae confu-
sione mentis jactura, qua tandem ipse pessum-
datur. Qui autem circa res versatur sensibus 64.
ab affectu et aversione segregatis, ipsius
voluntati parentibus, animo bene composito,
is serenitatem consequitur; serenitate omni- 65.
um molestiarum repudiatio in illo subnascitur.
Cujus vero ingenium serenum, hunc protinus
mens totum occupat. Non inest mens non 66.
devoto, neque inest sui conscientia; et qui sibi
non sui conscius, is tranquillitate, caret: sine
tranquillitate quomodo beatus esse possit?
Sensibus circa res versantibus ejus animus 67.
obtemperat, ejus sapientia illius impetu ab-
ripitur, veluti tempestate navis in fluctibus.
Quapropter, o heros, is, cujus sensus cohi- 68.
bentur omnimodo a rebus, quae sensibus ob-
versantur, apud hunc sapientia commoratur.
Quae nox est cunctis animantibus, hanc per- 69.
vigilat abstinens: qua vigilant anigantes, haec
est nox verum intuentis anachoretae. Inex- 70.
pleto intra terminos suos residenti oceano qua-
liter aquae illabuntur, cui⁹⁹ similiter omnes
cupiditates illabuntur, is tranquillitatem ad-
piscitur, non qui cupiditatibus laecivit. Qui 71
homo, omnibus cupiditatibus repudiatis, in
vita versatur illecebrarum expertus, liber a sui
studio ac sui fiducia, is tranquillitatem conse-
quitur. Haec est divina statio, o Prithao fili: 72
hanc adeptus, non amplius trepidat; perstans
in ea obitus quoque tempore, ad extinctionem
in numine erigitur.

LECTIO III

ARJUNAS loquitur

- 1 Si mens praestantior opere a te aestimatur,
o mortalium votis expetite, cur tandem hor
2 rendo operi me destinas, Pulchrinome? Con
fusa oratione mentem quasi perturbas meam,
hoc unum e decreto profare, qua ratione meli
ora ego adipisci possim?

ALMUM NUMEN loquitur

- 3 In hoc mundo duplex vitae institutum blin
a me promulgatum est, vir innocue scientiae
destinatione rationalium, ot operum destina
4 tione devotorum. Non opera omnino laud
inchoando fratur otio homo, nec vero abdic
5 tione ad perfectionem pervenit. Non sane
quisquam vel momento temporis unquam ab
operibus vocat, impellitur enim et iuvitur ad
opus peragendum facultatibus naturalibus
6 Qui ministerio corporali coherente sedet, otio
meditans res spiritibus subiectas, demens, is
7 simulator sanctitatis dicitur, qui vero sensibus
animo coercitis sese accingit, o Arjuna! ad
opus corporali ministerio peragendum, sine
8 ambitione is magni aestimatur. Tu perage
opus necessarium, opus praestantius est otio
ne corporis quidem sustentatio tibi otioso pro
9 cedat. Praeter opera sacrorum causa suscepta
mundus hic operum vinculis implicatur, qua
propter kuntiditas nate, ambitionis immunis
10 opus aggredere. Simul cum ritu sacrificio
progenie humana creata olim dexte Progenitor
Illo propagalissimum, ille vobis esto victor
11 "abundantire: Divos colite illo, hi Divi vos
"colunt. Mutuo vos colentes, salutem sum
12 "mam adipiscimini. Oportet cibos vobis DI
"dabunt, sacrificis eluti, cibis ab his date,
"non ante parte u dem oblata, qui fruntur,

"is sane fur est. Sacrificiorum reliquias come 10
"dentes prohi exsolvuntur omnibus peccatis,
"rescuntur autem periculo noxi, qui dapes
"instruant sui gratia." Frugibus aluntur 14
ammanant, imbre fit frugum proventus, sacri
fici impetratur, imbre, sacrificium opere
15 consummatur, opus a numine, ortum scire,
numen e simplici et indiviso ortum. Ideo
numen omnia permeans semper in sacrificio
praesens est. Hunc orbem sic circumiectum 16
quicunque volendo laud promovet in hoc
seculo, is innocue aeo transacto, sensibus in
17 dulgens, o Prithae fili! frustra vivit. Qui
autem secum quietus est homo, ac subinet sa
tisfaciens, contentusque semet ipso, is omni
negotio vacat, et huius quidem nihil interest,
18 utrum aliquid factum sit an infectum, neque
cum ex omnibus ammantibus commodi ulius
expectatio suspendit. Quare sine ambitione 19
semper opus tibi demandatum appara sine
ambitione enim opus apparans summum bo
num vir adipiscitur. Operibus certe perfec
20 tionem quaesivero Janakas ceteroque ejusdem
ordinis. Generis humani vulsenum quoque
respicens opere fugi debet. Quidquid des
21 tinat optimus quisque, id ipsum ceteri multi
tudo, quod ille exemplum proponit, id vulgus
deinde sectatur. Non mihi, o Prithae fili, 22
quidquam in mundo torgemino est peragen
dum, nec adipiscendum, quod nondum adeptus
sacrini versor tamen in opere. At si ego un
23 quam non versarer in opere impiger, quando
quidem mea vestigia sectantur homines, o
Prithae fili, omnimodo, pessum ituri essent 24
hi mortales, nisi opus ego peragerem, et col
lurvi auctor forem, et exatio traderem hancce
progeniem. Implicati opere iniquantes secuti 25
agunt, o Bhadrata, sic sapiens agit sine ambi

- 26 tione, curgna generis humani adconsensum, nec
 opinionum discrepantiam gignat inter ignaros
 opere implicatos. Fungatur omnibus operibus
 27. sapiens, devota mente ad ea seaccingens, Na-
 turæ qualitatibus peraguntur omnimodo ope-
 ra; sui fiducia qui fallitur, eorum se ipsum
 28. auctorem esse arbitratur. At veri gnarus, o-
 heros, de gemino qualitatum operumque dis-
 crimine; "qualitates in qualitatibus versantur,"
 29. sic arbitratus, non implicatur. Naturæ qua-
 litatibus decepti, implicentur operibus quali-
 tatium; hos universitatis ignaros, tardos, gnarus
 30. universitatis hanc, labefecti. Cuncta opera
 in me deponens, cogitatione ad intimam con-
 scientiam converso, nulla spe erectus, rerum-
 que tuarum incuriosus, pugna, aegritudine
 31. depulsa. Qui hoc meum decretum semper
 observant homines, fidei pleni, hanc obtrec-
 tantes, hi. operibus quoque emancipantur.
 32. Qui vero, istud obtrectantes, hanc observant
 meum decretum, hos omni scientia exturbatos
 33. scias possumdari rationis inopes. Ad id quod
 sunt naturæ consentaneum est, tendit sapiens
 quoque; naturam sequuntur animantia: quid
 34. coarctare efficitur? Rebus sensui culibet
 subjectis propensio et aversatio insident; utri-
 usque ad nutum ne quis praesto sit: etenim
 35. haec sunt ejus adversariae. Satiis est suo
 officio, etsi deficientibus viribus, fungi, quam

alienum officium accurate implere; in suo of-
 ficio satius est, mortem oppetere: alienum of-
 ficiū formidinem affect.

ARJUNA loquitur:

A quonam vero instigatus ille, peccatum 37
 admittit homo, etiamsi nolit, Vrishnida, vi
 quasi impulsus?

ALAYU NUXEM loquitur:

Cupido is est, Furor iracundiae is est, ex 37
 impetuosa qualitate progenitus, vorax, nefas-
 tus; hunc cognosce in hoc aëro inimicum.
 Sicuti fumo involvitur flamma, speculumque 38.
 aerugine, sicuti utero involutus foetus, sic isto
 Universum hoc involutum. Involvitur scientia 39.
 isto, sapientis pertinaci inimico, versiformi,
 Kuntidis nato, et igne insatiabili. Sensus, 40
 animus, mens, ejus ditio fertur: hisce infatuat
 iste, scientia involuta, mortalem. Quapropter 41
 tu, sensibus a principio coercitis, Bharatidarum
 optime, nefastum illum repudia, scientiae et
 judicii pessumdatorem. Sensus pollentes aiant, 42
 sensibus pollentior animus, animo autem pol-
 lentior mens; qui vero prae mente pollet, is
 est. Sic supra mentem polere cum intelli- 43
 gens, te ipsum tecum confirmans, profiga
 hostem, o heros, versiformem, intractabilem

LECTIO IV.

ALUMNI NUNEN loquitur

- 1 Hanc devotionem Vivasanti ego declaravi
veram perennem, Vivasanti Manui effusus est,
2 Manus Iivakui memoravit Sic per manus
transitam eam reges sapientes cognoverunt
Hanc devoto diuturno tempore in hoc mundo
3 perivi, hostium vexator Eadem illa devotio
antiqua hodie a me tibi declarata est Tu
cultor meus es atque amicus mysterium hoc
scilicet praestantissimum

ALUMNIUS loquitur

- 4 Posteriores sunt natales tui, priores Vivasanti
natales, promodo statui intelligam, quod
me "initio declaraveram?"

ALUMNI NUNEN loquitur

- 5 Plurima jam praeterire mea natales, tu-
que, o Argura! Hocce ego universos novi, tu
6 vero haud nosti, hostium vexator Quinquam
innatus sum, incorruptibilis, quinquam annu-
m in unum sum deumque, naturae meae impe-
rante subinde nascor, praestigis mihi innotis
7 Quindocunque scilicet pietatis linguor exsus-
tit, = Bhadrata, et incrementum impietatis,
8 tunc me ipsum ego procreo Ad vindicationem
honorum et ad reversum scelertorum, pie-
tatis stabilindae gratia nascor per singula
9 aetula Geminam et opus meum divinum
qui sic penitus novit, corpori re, relicto non ad
novam generationem regreditor, ad me accedit
10 illi, o Argura! Soluti ab affectu, terrori, ira,
mei similes, me confusi, multi sententiae casti-
monia lustrati in meam essentiam transiere
11 Illi quomodocumque ad me convertuntur, undem
conspiciunt Mea vestigia secuti itur homines,
12 Præbent sibi, communi Qui cupiunt e perum

successum, in Davis in hoc orbe litant Brevis
sane in vita mortali successus obtingit opere
partus Quindecim ordinum stirpes a me
creati sunt secundum qualitatum operumque
distributionem, sicutum ego ipsum scias aucto-
rem, auctore earentem, incorruptibilem Nec
me operi polluiunt, nec in operis fructu mihi
est stimulus, qui talem me cognoscit, is operum
vinculis haud constringitur Sic statuto opus
peractum est = praesens, emancipationem afflic-
tantibus, quoniam obrem perago in opus, quare a
praesens olim peractum Quid est opus? quid
otium? quaeritur Hanc in re vel vites trepidi
dareo Quamodi opus tibi declarabo, quo
cognito a nullo liberaberis Ad ipsum opus
est attendendam, attendendum quoque ad sec-
essionem ab opere, attendendum tandem ad
otium, obscura est operis ratio Qui in opere
otium cerat, et in otio opus, is sapit inter
mortales, is devotus cunctis operibus por-
gendis aptus est Cuius omnia incepta se-
gregari sunt a cupiditatis instinctu, cum ope-
ribus sententiae igne consumtis, doctum pro-
nunciavere sapientes Procul habita ambitione
in fructu operum pedita, qui semper hilaris est,
non egens patreminio, is, etsi in opere occupat-
us, nihil tamen omnino agit Nulli ego
erectus, cogitationes suas coarctans, dimisso
omni emolumento, corporali divitiarum mun-
terio opus peragens, peccato haud imbutur
Qui talis sponte sibi oblatus contentus est,
genuino affectu superior, neutiquam invidus,
et aequalis in successu prospero vel adverso
is ne operando quidem implebitur Homines
ambitione vacui exoluti, intellecta in sententia,
dixit, sacrificii gratia ego accingens, opus
integrum quasi eximiet Nunc est in ob-
litione, nunc in oleo sacro nunc in igne,

numine litatur ad numen iturus est ille, qui
 25 numen operando meditatur. Divorum porro
 alii devoti religionem colunt, in theologiae
 igne alii religionem ipsi religione denovo sa-
 26 crificant, ad alium ceterosque sensus alii in
 continentiae ignibus sacrificant, somnum cete-
 raque sensibilia alii in sensuum ignibus sa-
 27 crificant, Cuncta ministeria corporalia ac
 vitalia porro alii sacrificant in igne mystico
 28 continentiae, scientia accenso, opum sacrifici,
 castimoniae sacrifici, devotusque sacrifici
 porro sunt alii, tacitae lectionis ac scientiae
 29 sacrifici, temperantes, propòiti tenaces In
 expiratione sacrificant spiritum, in spiritu ex-
 spirationem sumunt alii, spiritus et expira-
 tionis meatibus praecursus spiritus retinendi
 30 studiosi Alii cibo abstinentes vitalia in vi-
 talibus sacrificant universi hi quoque sacrifi-
 candi sunt gnati, ac sacrificis peccata sua
 31 delent Qui vescuntur dapibus ambrosius in
 sacrificio reliquus, ut transcutit ad numen ac
 ternum Non est hic mundus irreligiosi
 quomodo tandem alter, Kurundarum optime?
 32 Tam varia sacrificia propagata sunt e numinis
 ore, operibus comparata seris haec universa,
 33 sic cognito, liberrime Praestat opum sacri-
 ficio scientiae sacrificium, o hostium vexator,
 cuncta opera integri, Prithae filii, scientia

comprehenduntur et consumuntur Hanc 34
 tu quae, genibus prostratus, percussione,
 reverentia Monstrabant tibi scientiam sapi-
 entes, veritatem rerum perspicientes quam 35
 edoctus non iterum ad errorem perinde redi-
 lus, Pandura, qua entia universa conspicias
 in te ipso, deinde in me Si vel maxime om- 36
 nibus peccatis sis contaminatus, universalia
 scientiae cultu tamen infernum trajicies
 Perinde ac ligni recensensus ignis in cinerem 37
 vertit, o iunior, pariter scientiae ignis
 omnia opera in cinerem vertit Haud sane 38
 scientiae simile lustramen in hoc orbe existat
 ut homo devotione consummatus ultro tem-
 poris progressu, in se ipso invenit Qui fidem 39
 habet, adipiscitur scientiam, hunc intentus,
 sensibus coercitis, scientiam adeptus, ad sum-
 mam tranquillitatem pervenit Igarrus autem 40
 fideque carens, dubitationi indulgens, persum-
 datur neque lucundus, nec ultior, nec
 felicitas eius est, qui dubitanti indulget
 Eum qui in devotione opera sua deposuit qui 41
 scientia dubitationem discit, spiritalem, non
 constringunt vinculis opera, o contemtor opum
 Quapropter ex ignorantia progenitam cordi 42
 infixam dubitationem ense scientiae tuae dis-
 cindens ad devotionem conversus age ex-
 surge, o Bharata!

LECTIO V.

ARJAS loquitur

- 1 Abdicatorem operum, Krishna, et alteri
ex parte exortationem laudis utrum horum
sit melius unum, ut mihi declara bene deli-
beratum

ALUMI NUMER loquitur

- 2 Abdicatio et exortatio operum, utrumque
beatitudinem parit, horum tamen prae operum
abdicatone exortatio operum aestimatur
3 Judicandus est is constans abdicator, qui ne-
que aversatur nec desiderat, qui autem a ge-
mino affectu manum est, o heres, nullo ne-
gotio vinculis absoluitur. Disciplinam ratio-
nalem et activam seorsum nuncupant pueri,
non itidem docti alterutri duntaxat deditus
5 simul utraque percipit fructum. Quae di-
sciplinis rationalibus occupatur statio, ad
eandem quoque devotioem pervenit
Unam eandemque esse theophaniam rationalem
6 et devotionem qui cerat, is vere cerat. Abdi-
catio autem, o leros, difficilis est ad edips-
cendum sine derelictione, devotioni devotus
anachoreta ad munus haud longo tempore
7 accedit. Devotioni devotus, mente castus,
sibi ipsi imperans, sensuum dormitor, omnium
animantium communione amatus vel agendo
8 non polluitur. "Nihil equidem ago, sic
arbitretur devotus, ventatis gnarus, cernens,
audiens tingens, odorans, edens, ambulans,
9 dormiens, spirans, loquens, dimittens, pre-
hendens, intuens et comivagus quoque, "sensus
in rebus sibi subjectis versantur" ita per-
10 suasus. Qui agit operibus suis in munus
sine deposita, ambitione dimissa, is peccato
non polluitur, sicut nec loti solum aqua
11 Corpore, animo mente, cunctisque sensibus

etiam, devoti opus peragunt, ambitione di-
missa, semetipsos lustrandi gratia. Devotus, 12
operum fructu dimisso, tranquillitatem adpi-
scitur internam, devotione destitutus, cupidi-
nus impetu fructum ambiciens vinculis constrin-
gitur. Cunctis operibus animo dimissis com- 13
modo sedet temperans mortalis in urbe novem
portis instructa, (i.e. in corpore) neque ipse
agens, nec agendi auctor. Neque futilitatem 14
agendi, neque operamendi dominus erant, nec
applicationem ad operum fructum. Cuiusque
autem indoles praeveritit. Non accipit 15
ullus peccatum, nec vero etiam bene fructum
Omnipotens. Ignorantia involvit scientiam
huic errat genus humanum. At scientiae ope 16
haec ignorantia = quorum animo sublata est,
eorum scientia solis instar collustrat summum
stad. Huius memores, huc sese transferentes, 17
huius, consortes, in hoc intenti, ingrediuntur
viam irremovibilem, excussis scientia peccatis
In Brachmano doctrina et modesta praedicta, 18
in bove, in elephanto, tunc etiam in cane,
atque, in homine, qui causa carno vescitur,
sapientes, idem cernunt. In hac ipsa vita ab 19
us natura devicta est, qui in aequalitate,
perstant. Nova vacuum nimirum et aqua-
bile est munus adeo in perstant in munus
Non evulset gratum aliquid nactus, nec moe- 20
reat nactus ingratum, animo obfirmatus, in-
porturbatus, munus gnarus, in munus per-
stans. Internis contactibus haud addictus
in semet ipso invenit, quod volupe, est, is
divinae devotioni devotus, voluptate infusa 21
fuitur. Quae vero a contactibus procedunt
deliciae, eae utique e doloris utero paruntur, 22
autum habent et finem. "Kuntalis nati" huc
non gaudet prudens. Qui in hac ipsa vita 23
perfecto valet, ante liberationem a corpore,

impetum & cupidine et iracundia ortam, is
 24 devotus, in vir beatus est. Qui intus delectatur, intus gaudet, quique penitus intus illuminatur gloriam, is devotus ad extinctionem in lumine, divinitatis participans, pervenit
 25 Adipiscuntur extinctionem in lumine sancti, delectis peccatis, anticipata contentione exenti, sui compotes, omnium animantium bono gaudentes. Qui in cupidine et ira segregati sunt, temperantes, temperatis cogitationibus, proprio eos extinctione in nupte vilesatur, sui sibi

conscios. Contactibus externis exterminatus, 27 obtutu in confinio superchiorum defixo, spiritu gemino, qui per narium meritus hauritur et efflatur, nequialiter moderato, coerentis 28 sensibus, unius, mente, ancheret unice in emancipationem intentus, qui semper vacat desiderio, ira et metu, is re vera iam emancipatus est. Me tanquam perceptorem sicuti 29 ciorum et castimoniarum, universi mundi magnam dominum, amicum omnium animarum tuamque cognoveris ad tranquillitatem pergit

LECTIO VI

ALIIUM NOMEIN loquntur

1 Qui huius sollicitus de operis fructu opus peregrinandum gerat, is et abdicator est et devotus, non quicunque sine igne sacro et cace
 2 remonius virit. Quam abdicatorem nuncupant, eandem esse devotionem scitis, o Pandura! Haud sane nisi abdicatis consilis
 3 devotus evadit quisquam. Annuitens anachoretas opera praedicantur subdium, ejus dein vero ad devotionem jam emisi tranquillum
 4 litas praedicatur subdium. Quippo quando nec in rebus, quae sensibus observantur, nec in operibus suspensus haeret, omnibus corporis abdicatis, tunc carus ad devotionem
 5 dicitur. Istitit semet sua ipsius ope, ne quicquam ipse semet deprimat. Hominis spiritus est summet socus, tunc quoque
 6 summet nuncius. Socus est summet spiritus ejus hominis, qui sua ipsius ope semet ipsum

vici, inmutata autem erga id, quod non spiritale est, spiritus, inmutica more se gerere potest. Summet domitoris, placidi, spiritus 7 emanatum locum obtinens in se recolligitur, in fignro et calore, in voluptate et dolore, similiter etiam in honore et ignominia. Cuius 8 spiritus gaudet scientia et cognitione, in sit tigno stare, sensibus perlonitis, is devotus dicitur, devotionis initiatus, cui nihil interest inter glebam, lapidem et aurum. Inter amicos, similes, hostes, alienos, neutrarum 9 partium homines, nisi neos, socos, inter bonos quoque ac improbos acquiescit in igni arctus. Devotus semper ipse se errecet, 10 secretum petens solitarius, coarctis cogitationibus, nulli spe erectus, sine cogitatu. In regione pura et gens sola et in stipule, non minus sublimem, nec minus humilem nebride ac verbum constitutum. si anima in una 12 intento, coerentis cogitationibus, sensibus

- actibusque, insidens huic sedili exerceat de
 13 votivonem, lustrationis surae grata. Acquali-
 liter corpus, caput cervicemque immola sus-
 tinens, firmus, intuens nam sui apicem, nec
 14 plagas diversas circumspiciens, plicatus,
 timore excusso, in officia studiosi rerum di-
 vinarum perserverans, animum coercens, rap
 15 meditans, sedens devotus in me intentus. Sic
 semet ipsum exerceas, devotioni initiatus,
 animo coerente, ad tranquillitatem exstunc-
 tionem proximam, mecum convocatam pervenit
 16 Nec nimum edentis est devotio, nec omnino
 cibo abstinentis, nec nimio somno idueta,
 17 nec pervigilantis etiam, o Arjuna! Qui de-
 votus est in cibo sumendo atque in recrea-
 tione, qui devote operibus fungitur, qui devotus
 est in dormiendo ac vigilando, quus est devo-
 18 tio, quae segnitudinem depellit. Quando plane
 coerentem cogitationem in semet ipso desigat,
 nullis cupiditatibus stimulatus, tunc demum
 19 devotus dicitur. Sicut lucerna intra venti
 impotum posita haud vacillat, haec similitudo
 memoratur devoti, coerentis cogitationibus,
 20 qui suam ipsius devotionem exerceat. Ubi
 requiescat cogitatio constricta devotionis cultu,
 et ubi, mentis oculis se ipso adspiciens, alibi
 21 met placet, ubi voluptatem infinitam, quae
 eunquem mente capitur, ultra sensus posita,
 22 campetit ille, neque defixus dimoveatur vera
 essentia, quo bono quiescente nullo alium
 questum porro egregium ducat, in quo per-
 manens de gravi quidem dolore libereatur
 23 hanc sejunctionem a dolens conjugio sciat
 devotionis nomine designari. Haec devotio
 et decreto exercenda est ceterarum cogitati-
 24 onum obliu. Ex arbitrii mobilitate ortas hi-
 bidines dimittens omnes omnino animo sen-
 suum compagem (i.e. corpus) compescens
 25 quoque versus, sensum sequimur quiescat
 mente perseverantiam amplecti, animo ad se-
 cum commorandum assuefacto, ne huius-
 26 quidem cogitet. Quotiescunque quopiam
 evagatur animus mobilis, infirmus, toties huius-
 colo cubito, ad sumet obsequium eam reducat

Traugille nimatum unque illam devotum 27
 summa voluptas subit, sedulo affectuum impetu
 in munis essentiam contrarium, innocuum
 Sic semper sese ipse devotus devotus, pecca- 28
 tis exsoluitur, commode infiniti voluptate e-
 numinis contractu fruitur. Qui spiritum omni- 29
 bus ammantibus immortalem, et omni
 animantia in spiritu contractur, devotioni de- 30
 ditus, ubique idem conspicuus, qui me erant
 ubique, et Universum in me cernit, et eo ego
 non evanesco, neque is ex me evanescit. Om- 31
 nibus ammantibus ignorantem qui me colit,
 unitati intentus, quocumque tandem modo
 versetur, devotus illo locum versatur. Qui 32
 sui ipsius similitudine ductus ubique idem
 cernit, o Arjuna, voluptas illud vel molestum,
 is devotorum princeps habetur

ARJUNA loquitur

Illam ipsam, quae a te declarata est devotio 33
 acquiliter, o Madhus interfector! hujus
 equidem haud video propter mobilitatem hu- 34
 manam ingeni stabilis conditionem. Mobilis
 sane est animus, o Krishna, turbulentus, ve-
 hemens, pertinax, quus ego coercionem ar-
 bitror, sicuti venti, valde difficilium factu

ALANUM NUBHET loquitur

Sine dubio, o heros, animus difficilis est ad 35
 coerendum, mobilis, excretionem tamen,
 Kuntidis nate, ac temperanti coercetur. Ei, 36
 qui sui haud compos est, devotio difficilis est
 ad adhaerendum meo quidem arbitrio, i
 morigero autem et ammentis obtinere potest
 industria quidam

ARJUNA loquitur

Intemperans, sed fide instructus declinante 37
 a devotione animo, huius adeptus devotus
 consummationem quamnam videri, o Krishna,
 ingreditur? Novae utrumque dejectus (sed e 38
 ab huius vitae et futurae felicitate) sicuti
 nubes fulmine discussa perit, fluctuans, o
 heros, aberransque a tramite divino? Hoc e 39

dubium tu mihi, o Krishna, dirimere debes integrum. Nullus alius profecto quam tu hujusce dubii propulsator reperitur.

ANIMVS NUNCVS loquitur:

40. O Prithae fili, neque hic, neque in vita
 • futura exitium tali homini evenit; haud pro-
 fecto honestus quisquam infaustam, amice,
 41. viam ingreditur. Natus scdes superas pro-
 borum, commoratus ibi annos infinitos, in
 castorum beatorumque familiis, qui devotione
 42. excedit, regeneratur, vel etiam a devotorum
 sapientium stirpe nascitur. Difficillimi sane
 ad adipiscendum in hoc mundo sunt natales
 43. ejusmodi. Ibi eadem mentis applicationem

assumit, quam in priore corpore habuerat, eni-
 titumque deinde vehementius ad consumma-
 tionem, o Kuruis proles. Prius contracta 44.
 consuetudine illa ultro etiam is abripitur. Vel
 devotionem cognoscendi studiosus theologiae
 meris verbis circumscriptam praevertit; pro 45.
 virili vero contendens devotus, lustratus a pro-
 • cati, repetitis natalibus consummatus, dehinc
 summam iter ingreditur. Ascetis superior 46
 devotus, scientia praeditis quoque superior
 aestimatur, operumque confectoribus superior
 devotus: ergo devotus fias, o Arjuna. Inter 47.
 universos porro devotos, qui, intima mente ad
 me conversi, fidci plenus me colit, is devotis-
 simus a me judicatur.

LECTIO VII.

ANIMVS NUNCVS loquitur:

1. Animo in me defixo, Prithae fili, devo-
 tionem exercens, me confusus, quomodo haud
 dubie me integrum cogniturus sit, id nunc
 2. ausculta. Ego tibi hanc scientiam universa-
 lem cum perculiari conjunctam plene effabor,
 quae cognita in hoc mundo non amplius alia
 3. cognoscenda reliquitur. Mortalium nullibus
 vix singulis quispiam ad perfectionem con-
 tituitur; annulentem quoque ac consummatorum
 4. vix singulis me penitus novit. Terra, aquae,
 ignis, aë, aether, animae, nec non mens, sui
 conscientia denique: hunc in modum haecce
 aëra naturae in octonas partes distribuitur,

scilicet inferior ista; at praeter hanc aliam 6
 scias meam naturam supremam, vitalem, n
 heros, qui mundus hic sustentatur. Ex ejus 8
 utero funduntur universa animantia, ita in-
 tellige. Ego sum totius mundi origo, nec non
 di-solatio. Me praestantius non aliud quid- 7
 quam existat, o contemtor opum. In me
 Universum hoc est suspensum, sicuti in filo
 margaritarum lineae. Sapor ego sum in aquis, 8
 jubar sum in sole ac luna, nomen myrtuum
 in universis libris, sacris, sonus in arthere,
 vigor musculus in hominibus, et suavis odor 9
 in tellure, splendorque tum in flamma, vita
 in omnibus animantibus, et castissima in
 ascetis. Semper perpetuum omnium animan- 10
 tium ego sum, o Prithae fili. Intellectus in-

- teligentium, splendor splendorum ego sum,
 11 roburque robustorum ego, a cupiditate atque
 affectu segregatum. Nulla lego refrenata in
 animalibus libido sum, Bharatidarum prin-
 12 cepa, et quaecunque videntur essentiales sunt
 naturae, impetuosae ac tenebrosae, ex me
 nempe has ortas suas non equidem illis in-
 13 sum, insunt illae mihi. Trinus haec qualita-
 tum proprius naturis totus iste mundus de-
 lusus non agnosce me his superiorem, inco-
 14 ruptibilem. Divina quidem illa Magna mea,
 in qualitatibus operata, difficilis transgressu
 est, attamen, qui mei compotes fiunt, in hanc
 15 Magnam trahunt. Haud mei compotes sunt
 malefici, stulti, hominum infimi, quorum
 scientiam auferi Magna, daemoneam naturam
 16 sectantes. Quaternorum geperum homines
 proli me colant, o Arjuna. afflictus, cognos-
 cendi studiosus, pauper, atque sciens, o Bha-
 17 ratidarum princeps. Ex his sciens, semper
 devotus, jugiter additus, praefertur
 18 valde carus ego sum scienti, et ille mihi carus
 est. Generosi quidem omnes isti, sed sciens
 mei ipsius instar a me judicatur. Is utique
 ad me sese applicat tanquam ad terram supre-
 19 mum. Multorum regenerationum in fine
 scientia praeditus ad me procedit. Vasudevas
 "est Universum," cui sic persuasum ait, is
 20 magnanimus, difficilis inveniendus est. In quorum
 scientia auferitur cupiditas quibuslibet,
 ad alios Divos convertuntur, ad hanc vel ill

am normam sese dirigentes, sua natura com-
 pulsi. Quicumque aliquis imaginem colens 21
 cum fide venerari studet, unicuique horum
 secundum fidem istam constantem, ego sortem
 suam disperito. Is huic fidei creditus illam 22
 imaginem propitiare studet, accipitque deinde
 desideria sua grata a me disperita. At fini 23
 tum est praemium istud istorum parum intel-
 ligentium. ad Divos pergunt qui Divis hiant,
 mei cultores ad me perinde pergunt. Invisi 24
 bilem me visibilitate praeditum arbitrantur
 insipientes, praestantiorum naturam meam
 ignorantes incorruptibilem, supremam. Haud 25
 manifestus ego sum cunctis, mystica Magna
 involutus, stultum istud vulgus me non ag-
 noscit innatum, incorruptibilem. Novi equi 26
 dem praeterita ac praesentia, o Arjuna, futu-
 rum autem delecta est labes sancte degentium, 27
 pensione ac aversione excitato aucupii errore,
 o Bharata, universa animantia ad delirium in-
 rerum natura pergunt, hostium levator. Quo 28
 rum autem deleta est labes sancte degentium,
 si, ab aucupii errore liberati, me colunt, vo-
 torum tenaces. Qui ad liberationem a senio 29
 ac morte, ad me confingentes, entuntur, in
 Novum istud totum norunt, et id quod supra
 spiritum est, opusque integrum. Qui me no- 30
 rant simul cum eo, quod supra animantia est,
 cum eo, quod supra Divos est, et cum eo,
 quod supra religiones est, in obitu tempore
 quoque, devote amant, me norunt.

LECTIO VIII.

ARJUNA loquitur

- 1 Quidnam est istud numen? quidnam id quod supra spiritum? quidnam opus, virorum praestantissime? et supra arimantia quidnam praedicatum est? supra Divos quidnam dicitur?
- 2 Supra religiones quomodo quispiam esse potest hunc in hoc corpore, o Madhus interfector? Obitusque tempore quomodo cognoscendus es tu is, qui sui sunt cognatos?

ALIUD NUMEN loquitur

- 3 Tassantia simplex ac individua est summum numen, indoles supra spiritum dicitur, animantium geniturae efficax emanatio operis
- 4 nomine significatur, super animantis est natura dividua, Gevique supra Divos, supra religiones ego ipse sum in hoc corpore,
- 5 mortalium optime, et qui obitus tempore mei memor, defunctus corpore, hunc proficiscitur, is ad meam naturam pergit sine ullo dubio, vel cuiusque naturae memor corpus suum relinquit in fine vitae, cum ipsam adit, Kuntidus note, semper ad naturam istam
- 7 conformatus Quare omni tempore rati momento ac pugna! Animum mentemque malis tradens me adhuc procul dubio Cogitatione ad devotionem exercendam applicata, non aliorum evagante, qui summum GRAVUM dividuunt meditatur, is ad eam pergit: Qui me minuit vatem antiquum, moderatorem, atomi subtiliorem, Universi tutorem, incomprehensibili formi, solis colore, splendorem tenebris
- 10 ex adverso, obdus tempore, animo obfirmato, devotus in religionem, ac vi devotionis in superiorum confine spiritui vitali collecto, is omnino hunc summum GRAVUM dividuum adit
- 11 Quod simplex ac individuum librorum sacro

ram gnari nuncupant, quo ingreduntur temperantes, affectuum expertes, quod cupientes vitam religiosam instituunt hoc tibi compendit effibor Cunctis sensuum portis oclusis, 12 annuo in cordo colubito, in capite collecto spiritu vitali, permanentes in devotionis perseverantia, monosyllabum mysticum omni pro 13 nuntiando numen adorans, mei memor, qui proficiscitur corpus mortale relinquens, is per summam viam incedit Nihil aliud unquam 14 cogitans qui me perpetuo meminit, ei facili sum ad impetrandum devoto semper se excenti Me adito novum genturam, doloris 15 consortem, adducam non subeunt magnanimum, ad perfectionem summi finis progrederi. Usque 16 ad BRACHMANIS coelum omnes mundi sunt remeabiles, o Arjuna, me vero adito, Kuntidus nato, nova genitura non datur Mille 17 actibus finitum qui dom BRACHMANIS non runt, noctem in fine mille actuum subeuntem hi mortales noctes ac dies gigni sunt Ex in 18 visibili visibilia cuncta prodeunt de appropinquante nocte appropinquante dissolvuntur in isto ipso, quod invisibile dicitur Elementorum compages haecce ipsi quoque diu per 19 durando dissolvitur nocte appropinquante, ultro deinde, Prithae fili, prodit die oriente Direris vero ab hac visibili exstat alia natura 20 invisibilis, aeterna, quae omnibus animantibus pereuntibus non et ipsa perit, invisibilis, individua, sic dicta Hanc viam summam praedicant, quam nacti non amplius revertuntur, haec est manio iuga suprema GRAVUM ite 22 summus vero, Prithae fili, impetrari potest cultu non aliorum spectante, ite, dico, cui penitus insunt animantia, a quo Universum hoc expressum Quo tempore autem ad sortem 23 irrevolubilem, vel revolubilem etiam, vita de

- functi proficiantur: hoc tempus tibi declarabo, Bharatidarum princeps. Ignis, lux, dies, luna crescens, sex menses, quibus sol borealem polum percurrit. horum spatio defuncti 24. adeunt nunc mortales munus gigni. Fumus, nox, similiter luna senescens, sex menses, quibus sol austrinum polum percurrit: horum spatio defunctus lunarem splendorem adeptus 25. devotus iterum revertitur. Utrumque hoc iter, candidum et atrum, perpetuum in hoc

mundo praedicatur: altero ad sortem irrevocabilem pervenit, altero denuo revolvitur. Binos hosce tranites cognoscens, Prithae fili, 27. haud quisquam devotus perturbatur: quare omnibus temporibus devotioni devotus sis, o Arjuna. Quodeunque libris sacris legendis, 28. sacris faciendis, castimonis largitionibusque virtutis praemiique promissum est, id integrum superat devotus isto cognito, et stationem summam ac principem subit.

LECTIO IX.

ALNUM NUNEN loquitur:

1. Nunc vero hanc tibi maxime absconditam, effabor haud obtruncanti scientiam universalem cum peculiari conjunctione, quam edoctus a malo liberaberis. Haec est regia disciplina; hoc regium arcana, idemque lustramen praestantissimum, ipso intuitu perspicuum, piium, percommodum actu, inextinguibile. Qui fide deficiunt homines hunc religioni habenda, o hostium vexator, me haud adepti revertuntur in sedem vicissitudinum mortalitatis.
4. Irrepensum est universus hic mundus a me, formae visibilis expertus. Mihi insunt omnia
5. animantia, neque ego illis immoror, nec tamen mihi insunt quodammodo animantia: ecce mysterium meum augustinum Animantium sustentator, non insidens animantibus, est
6. spiritus meus, animantia animans. Periendo ac coelo semper impiorator aër omnivagus, immensus, similiter cuncta animantia mihi inveniunt: sic tu intellige. Omnia animantia in naturam meam redeunt in fine aevi mun-

dant; denuo illa principio novi aevi mundani ego emitto. Naturam meam complexus emitto. 8. iterum iterumque elementorum compagem hanc totam, ultro, natura volente. Neque 9. me haec opera implicant, o contemtor opum, tanquam extorum in us versantium, nec suspensus in hisce operibus. Me inspecitante, 10. natura generat mobilia simul cum immobilibus: ea de causa, Kuntidia nato, mundus circumvolvitur. Despicant me stulti, humana 11. specie indutum, summam naturam meam ignorantes, animantium dominam, vanas spei fidentes, vanis operibus vacantes, vanae scientiae studiosi, intellectu privati, naturam infernam, daemonicam ac fraudulentam sectantes. Magnanimum vero, Prithae fili, ad naturam divinam conversi, me colunt animo 13. unico intento, cognoscentes me animantium principium incorruptibile. Perpetuo me laudabitis celebrantes annuentesque, propositio- 14. tenaces, salutantesque me, semper devoti religiose venerantur. Scientiae sacrificio quoque 15. alii hantes me venerantur, in unitate ac spe:

- cietate multifarum facie quoque obversa.
16. Ego sum sacrificium, ego adoratio, ego libatio, ego verbera; carmen ego sum, ego itidem oleum *sacrum*, ego ignis, ego tus incensum.
17. Pater ego sum hujus mundi, mater, tutor ac avus; doctrina arcana, lustramen, monosyllabum mysticum, atque triplex librorum sacrorum volumen; via, nutritor, dominus, testis, domicilium, asylum, amicus, origo, dissolutio,
18. statio, thesaurus, semen inextinguibile. Tepefacio ego orbem, ego intrem retineo vel emitto; ambrosia perinde ac latum, ens ac non ens
19. ego sum, o Arjuna. Ternorum librorum sacrorum periti, aselepiadis acidae potiores, peccatis suis lustrati, sacrificiis fecti, viam supernam a me exorant. *Fili*, sanctum nacti. Induc mundum, fiantur divinis in coelo gaudiis Divorum. *Iidem*, celesti illo mundo gavis, praemio sanctitatis suae exhansto, ad orbem mortalium redeunt: sic religionem librorum sacrorum sectantes, desiderii capiti, felicitatem fluxam ac reciprocantem adipiscuntur.
22. Qui autem mortales de nullo alio cogitantes me venerantur, hisce semper intentis securitatem boni eventus ego praebeo.
23. Qui vel alios Divos colunt religiosi, in ipsi quoque me tamen colunt, Kuntidis nate, sed cultu non rite instructo. Ego sane omnium sacrificiorum et perceptor sum et dominus: sed isti me non ex veritate discernunt, hinc
25. ad inferiorem delabuntur. *Pergunt* Divis ad-

dicti ad Divos; ad Manes proavorum pergunt proavorum Manibus additi; ad Lemures pergunt Lemurum cultores; pergunt ad me denique cultores mei. Folium, florem, fructum, 26. aquam, si quis mihi cum religione offert, id ego religiose oblatum vescor a pie animato. *Quodcumque agis, quodcumque voveris, quod-* 27. *cumque sacrificas, quodcumque largiris, quodcumque tui castigandi gratia cupessis, Kuntidus nate, id mihi tanquam proprium trade.* Sic liberaberis operum vinculis, quae felici 28. vel infelici successu nectuntur. Devote animatus abdicatōis devotione, emancipatus, me adibis. Aquabilis ego erga omnia animantia: nemo mihi est vel invisus vel earus; at me qui colunt religioso, il insunt mihi, et ego *illis insum*. *Si vel admodum facinorosus* 30. *ipso colat cultu non aliorum distracto, is probus est aestimandus, is utique recte compos-* 31. *itus. Brevis evadit prius, et ad perpetuam tranquillitatem pervenit. Confide, Kuntidis nate!* Haud quisquam mei cultor pessumdatur. Quicumque ad me confugiunt, o Prithae fili, 32. etiamsi in peccati utero sint concepti, mulieres, coloni, nec non servi: hi quoque supremam viam ingrediuntur; quare magis igitur 33. In hunc caducum infaustumque mundum ablegatus, me cole, in me intentus esto, mei re- 34. norator, mihi lita, me adorsa; sic te ipsum quum dotoveris, me adibis, mei studiosus

LECTIO X

ALMUM NUNEN loquitur

- 1 Amphus etiam, o heros, auscultas sermonem
meum praestantissimum, quem tibi amanti
2 effabor salutis tuae studio Nec Divorum
catervis meam norunt originem, nec magni
Sapientes quippe ego sum principum Di-
vorum, magnorumque Sapientum omnino
3 Qui me innatum principioque carentem novit,
maximum mundi dominum, is, errore laud
delotus, inter mortales cunctis peccatis absol-
4 vitor Mens, scientia, erroris repuditor, pa-
tionia, veritas, perseverantia, tranquillitas,
donatio voluptatis dolorem capax, timor ac
5 securitas, cunctis, mansuetudo, aequalitas,
iulartas, castimonia, largitudo, nobilitas ac
6 singularis ex me derivatae Septem Sep-
entes prima, nec non quaterni Mannes meae
naturae cognati fuere, spirituales unde propa-
gitum in orbem terrarum genus humanum
7 Qui hanc meam majestatem ac facultatem
mysticam novitipemus, is indefessi devotione
8 sese devotet sine ullo dubio Ego Universi
fons, ex me Universum procedit, sic arbitrati,
me cohunt sapientes contemplandi facultate
9 praeclit Me meditantes me quasi spirantes,
admonentes sese invicem, enarrantesque me
10 semper, delectantur atque exultantur Huc
constanter devotis, colentibus me ex amoris
officio, largior cum meritis devotionem, cuius
11 opo me isti adjuvat Bergritudine erga hōs
motus ego tenebras ex ignorantia ortas dis-
pello, in mea ipsius natura permanenti, scienti-
ae lucerna luminor

ALMUS loquitur

- 12 Tu es summum nuncen, summa mansio,

lustrum praestantissimum Te GENIUM
aeternum, coelestem, Divis priorem, innatum,
dominum, declinant omnes Sapientes ac coe 13
lestis Sapiens Negadas istidem, Asitas, Dēvalas,
Vyāsas, et tute ipsi nulli effaris idem Omne 14
hoc verum existimo: quod tu mihi dicis, Pul-
crocome Tuam, sanctissime, visibilem praes-
sentiam utique nec Divi norunt, nec Titanes,
tute ipso tui tibi cognoscis te ipsum nosti, vi- 15
rorum praestantissime, animantium animator,
princeps, Divorum Deo, mundi domine Te 16
deceat plene effari divina, quae tibi insunt, mi-
racula, quibus miraculis hocco mundes per
meas consistis Quomodo cognoscam ego te, 17
mystice, vel indesinenter meditando quibus
nam tandem existendi modis concipiendus es
a me, sanctissime? Copiose essentiam tuam 18
mysticam ac majestatem, a mortaliurn votis
expetitur porro etiam enarra nulla me eripit
satieta, neciar quasi aure bibentem

ALMUM NUNEN loquitur

Ehem! enarrabo tibi ergo divina, quae mihi 19
insunt, miracula principia quaequo deliban-
do nullus enim est finis amplitudinis meae
Ego sum spiritus, o Arguna, omniaria animan- 20
tium corpori insidens, ego es principium, et
medius ammantium status, istidemque finis
Inter Adhiadas ego sum Vishnus, inter sidera 21
Sol radiorum, Marichus sum inter Ventos, inter
signa lunaria ego lunus Inter volumina sa- 22
era sum hymnorum volumen, inter Divos sum
Indrus, inter sensus sum animarum, animantium
sum intellectus Inter Rudros sum Sivas, 23
divitarum dominus inter Genios usque Gi-
gantes, inter Vasues sum Ignis, Mērus inter
montium cacumina ego, et inter antistites 24

- principem ego nosco, Prithae filii, Virhaspatem.
Inter exercituum duces ego Skandas, inter
25. maria sum Oceanas. Inter magnos Sapientes
Bhrigus ego, inter voces sum unicum mono-
syllabum; inter precatones sum tacita pre-
catio, inter montes Himalayas; sicut religiosa
26. inter cunctas arbores, et inter divinos Sapi-
entos Nardas; inter fideicines coelestes sum
Chitrarathas, inter prophetas Kapilas ana-
27. choretas. Utchaisravasem inter equos nosce
mo ex ambrosia genitum, Atavatam inter
elephantos, et inter homines hominum mode-
28. ratorem. Inter telas ego fulmen, inter juvenas
sum vacca abundantiae, seminatoreque sum
Cupido; inter serpentes sum Vasukis, Anan-
29. tasque sum inter hydas; Varunas inter equa-
tilia ego, et inter progenitorum Manes Arya-
man sum; inferorum iudex inter coercitores
30. ego, Prahladasque sum inter Titanes; tempus
ego numeros modulantium, et inter ferus leo
31. ego sum, Garudaque inter volucres. Ventus
inter lustramina sum, Ramas inter armigeros
ego; inter pisces sum hippocampus, inter
32. amnes sum Jahnavis. Naturarum initium
finsque, mediumque ego itidem, o Arjuna:
summi spiritus cognitio inter cognitiones,
33. oratio oratorum ego sum. Inter elementa
sum littera A, atque copulatio inter verba

composito. Ego sum tempus aeternum, alter
ego omniuens, et mors cuncta sapiens ego, 34
et ortus futurorum. Fama, Fortuna atque
Vox inter feminas, Memoria, Prudentia,
Constantia, Patientia; magnus hymnus pe- 35.
rinde inter hymnos, initiationis carmen inter
rhythmos ego sum. Inter menses ego Dorca-
docephalo, inter anni tempora ver floridum.
Alea sum fraudulentorum, splendor ego splen- 36.
didorum; victoria sum, industria sum, vigor
ego vigentium. In Vishnidarum stirpe sum 37.
Vasudévas, inter Panduidas opum contemtor
(Arjuna ipse;) inter anachoretas porro sum
Vyāsas, inter poetas Usanases poeta. Casti- 38.
gatio domantium sum, solertia sum acmulan-
tium, silentiumque utique sum arcanorum;
doctrina doctorum ego. Quodcumque tandem 39.
omnium animantium solum, id ego sum, =
Arjuna: non exstat ullum, quod sine me sit,
ens mobile vel immobilit. Nullus est finis 40.
divinarum mearum virtutum, o Arjuna vex-
ator! haec autem virtutis enarratio a me spe-
ciminis vice prolata. Quaecumque mirabilis 41
est substantia, fausta vel eximia, eam ipsam
intelligo tu e splendoris mei portione ortam.
At quid tibi tandem eum multiplici ista doc- 42.
trina, o Arjuna? Stabilito ego hoc universo
mundo singula mei portione, requievi.

istae Divum catervae te adunt; nonnulli
pavidè palmas suppliciter tendentes müssant.

"Ave!" dicentes magnorum Sapientum ac
Beatorum catervae celebrant te hymnis per-
puleris. Rudri, Aditadac, Vasyc, Sädhyi,

22. Visvi, Asvinea gemelli, Ventique, Falcines
coelestes, Genii, Divum ac Beatorum catervae,
to suspiciunt, et stupefacti plane sunt cuncti.

23. Formam tuam ingentem, multa ora ac lumina
gerentem, multa brachia, crura, pedes moventem,
multa latera, multos dentes, exsertos ostentantem, *formam istam, inquam*, intuentes

24. mundi consternantur, ac perfuso ego. Coelum
vertice ferientem, fulgidum, multicolore,
ora hiant, flammis grandibus oculis, te quum
intueor, perfectiliter amicus mihi intimus, nec

25. firmitatem invenio, nec tranquillitatem, o
Vishnus. Denique exsertis minantia ora tua
conspicuas, conflagrationis rerum postremae

26. similia, plagas coelestes non distinguo, nec
laetitiam capio. Fave mihi, Deum domine,
mundi columen! Istique, te versus, Divita-

27. rustrae nati cuncti, simul cum totarum orbis
regum catervis, Bhishmas, Drönas, nec non
Solis filius (*Carnas*), simul cum nostris quo-

28. quo proceribus, in ora tua festinantes incur-
runt, dentibus exsertis formidolosa. Nonnulli
inhaerescens dentium interstitiis cernuntur

29. contritis membris extremis. Senti annuum
multiplices torrentes versus Oceanum cursu
directo ruunt, similiter isti generis humani

30. heroes incurrunt in ora tua flammantia. Sicuti
in accensam flammam muscae involant, ad
necem impetu abreptae, similiter plane ad

31. impetu abrepti Lambis, devorans undique
mortales integros, faucibus inflammatis. Ful-
gribus implentes mundum integrum radii

32. tui acres effervescent, o Vishnus! Inarra
mihi, quare, quisnam tu sis, horrida formi,
quaculis Salvere te jubeo, Deum maxime!

Fave mihi! Dignosce cupio te primacum:
haud praesagio equidem, quidnam pareat.

ALUMINUM loquitur:

DIES sum mundi eversor, adultus, mortales 32.
extinctum huc profectus. Te solo excepto non
superstes erunt, quotquot congressi in ad-
versis exercitiis bellatores. Quare tu age 33.
exsurge! carpe gloriam, devictis hostibus!
Fugere imperio pleno! A me scilicet isti per-
easi jam olim: nil nisi instrumentum esto tu,
Ambidexter! Drönamque, Bhishmamque, 34.
Jajadruthamque, Karnam, nec non ceteros
quoque bellando fortes a me percussos tu fori!
Noli perturbari! Pugna! Vinces proelio ri-
vales.

SANTATAS loquitur:

Audito hoc sermone Pulicricomi, palmas 35.
suppliciter tendens, tremens, Arjunas salvere
jubens denuo affatus est Krishnam cum leni
murmure, pavore attonitis, corpore inclinato:

ANUSHTUP loquitur:

Stationem in te metus, o sensuum donator, 36.
honore suo mundus gaudet ac dicto audiens
est. Gigantes terribi in diversas coeli palgas
diffugiant, omnesque te salutant Beatorum
catervae. Et cur te haud venerarentur, mag-
nanime, potiores DRACIVAS in ipso, primae-
rum creatorem? O infans! Docum princeps!
mundi sedes! Tu es simplex illud ac indivi-
duum, enti ac non enti quod penitus subest.
Tu es Divus primacrus, GENIVS, antiquus; 37.
tu hujus ENTIS viximus thesaurus. Tu es
omnisvis ac acibile, summaqueq; domicilium.
A te expansum Universum, o infans! formis
praedit! Aer, Yamas, Ignis, Varunas, Lunus, 38.
animantium sator tu, procreatorque. Salve,
salveto milles iterumque deusque salve, salveto!
Salvere a fronte, deinde a tergo te juben, et 39.
undecunque, o Universe! Infinita vi, immen-
sa potentia praeditus tu universum perficis,
ideoque es universus. Quum sodalem te ar-
bitraret, vehementer quodcumque diluam:
"Hrus, Krishna! hrus, Iadvis proles! hrus
tu, amice!" a me ignorante majoritatem tuam 41.

42. istam, temere vel prae studio etiam; et quacunque in re iocandi gratia minus honorifice a me habitus es in ambulando, decumbendo, considerando vel epulando, sive secreto, innocue, sive hisce coram: ejus veniam exoro a te ego immenso.
43. Pater es tu hujus mundi mobilis immobilisque, venerandusque magister gravissimus: haud tui par exstat, quomodo tandem superior alius quisquam vel in mundo
44. tergemino, et unico praepollens? Ideo venerandus, prostrato corpore, oro ego te ut mihi favens, dominum laudibus celebrandum. Ceu patrem filio, ceu amicum amico, ceu amantem amatae te decet mihi, Dive, indulgere. Nunquam antea visum miraculum conspicatus, laetitia perfusus sum, simulque pavore percussus animus meus. Istam mihi visendam exhibe, Dive, formam! Fave mihi,
45. Deorum domine, mundi columen! Tiaratum, clavigerum, discophorum, cupidi equidem te perinde cernere. Illam ipsam formam quadribrachiam assume, o mille brachiis praeditel omniformis!

ALBUM NUMEN loquitur:

47. A me propitio tibi, o Arjuna, forma illa praestantissima non exhibita est, per virtutem mysticam, quae mihi inest; splendida, universalis, infinita, primaeva, quae prae te ab alio nemine antea fuerat conspicua. Non librorum sacrorum lectione, sacrificiis, meditationibus, nec laugniis, neque caeremoniis etiam, neque acerrimis castimoniis tali

forma portis ego sum in mortalius aëre adspici ab ullo alio prae te, heroica Kuruis proles. Ne tibi sit angor, nec perturbatio, visa forma ista mea tam horrenda. Discusso terrore, lactis animi, rursus tu hanc ipsam meam formam, quam desideras, intueo.

SAKJAYAS loquitur:

His verbis Āsudēvas Arjuno annuens consuetam suam formam visendam exhibuit denue, consolatusque est territum eum, conversus iterum in placidam speciem magnanimus ille.

ARJUNAS loquitur:

Conspecta haec humana tua forma placida, o mortalium votis exspecte, jam tandem sum refectus, cogitationis meae compos, in conditionem naturalem redux.

ALBUM NUMEN loquitur:

Valde arduam adspectu istam, quam tu conspicatus es, formam, vel ipsi Divi ejus formae visendae semper sunt cupidi. Neque ego librorum sacrorum lectione, neque castimonia, nec largitione, nec sacrificio potis sum tali specie cerni, quali tu me conspicatus es. Cultu vero unico mihi oblato potis sum ego tali specie, o Arjuna, cognosci et adspici punitus, et adiri quoque, hostium vexator. Mea opera qui perficit, in me intentus, mei cultor, ambitione carentis, experta inimicitiae organa cuncta animantia, is ad me pergit, o Panduida

LECTIO XII.

ARJUNAS loquitur

Sic perpetuo devoti qui cultores te observant, quae rursus individuum ac insensibilem horum utri devotionis maxime sunt gnari?

ALFUM NUNUM loquitur

- Ad me directa mente qui me semper de voti observant, fide egregia imbuti, hi a me devotissimi existimantur. Qui vero individuum, indemonstrabilem, insensibilem observant, omnia per se intem, incomprehensibilem que, in fastigio stantem, immolam, firmum, coercita sensuum compage undique aequabiliter affecti in sane me nanciscuntur, omnium animantium salute gaudentes. Labor horum operosior, qui cogitudo ad insensibile sese applicent, insensibile numerum via vix a corpora libus impetratur. Qui vero omnibus operibus mecum depositis, in me intenti, nulli praeter me oblata devotione, me meditantes observant, huius ego exarceator a vicissitudinum mortalitatis oceano fio brevi tempore, Prithae filii, mecum cogitatione sua versantibus. Mihi animum oppugnare, in quo mentem colloca-
 9 Hiabitabis utique mecum, deinde apud Superos sine dubio. Sin vero cogitationem non vales in me componere immotam, assiduitatis devotione tunc me conare adjuvare, o contentior
 10 opum. Si ne ad assiduitatem quidem sufficiunt vires, meis operibus intentus esto, mei gratia vel opere perficiens consummationem

- adepturus = Quod si ne hoc quidem vales
 11 facere, ad mei devotionem conversus, omnium operum fructus renuntiationem tunc facito,
 12 modeste animatus. Potior sane est scientia assiduitate, prae scientia contemplatio aestimatur, prae contemplatione renuntiatione, a renuntiatione tranquillitas proxime distat. Odi
 13 immensus erga cuncta animantia, benignus, nec non misericors, non sui studio nec sui fiducia captus, idem in dolore ac voluptate, patiens, contentus, perpetuo devotus, temperans, propositi tenax, qui mihi animum mentemque tradit, mei cultor = mihi carus
 14 A quo non turbatur genus humanum, et a genere humano qui non turbatur, gaudii, iucundiae, terroris turbis qui solutus est
 15 is idem mihi carus. Nulla expectatione suspensus, purus, dexter, modicus inter contraria, nihil sollicitus, omnibus inceptis qui renuntiavit, mei cultor = mihi carus. Qui neque
 17 exultat, neque avertatur, nec moeret, nec desiderat, fausta vel infausti exitus incertus
 18 qui mei cultor = mihi carus. Aequanimus in hoste atque amico, tum in honore et contumelia, in frigore et calore, in voluptate ac dolore aequanimus, ambitione exentus, par
 19 sibi in vituperio ac laude, taciturnus, contentus re qualibet, domo carent, firmus consiliis, cultui addictus homo mihi est carus. Qui
 20 vero sanctum necet hocce, sicut dictum, observant, fide imbuti, in me intenti cultores, vehementer mihi sunt cari

LECTIO XIII.

ALBUM NOVUM *agitur*

- 1 Hocce corpus, Kuntidis nato, TERRENI
nomine nuncupatur. Istud qui novit (*epi-
ritus*), eum pronuntiant TERRENI GNARUM
- 2 veritatis periti Me porro scias TERRENI
GNARUM esse in omnibus TERRENI, o Bhā
rata. Quae TERRENUM ac TERRENI GNARUM
amplectitur scientia, ea vera scientia a mo
- 3 aestumatur Hocce TERRENUM quidnam sit,
et quale, quibusdam modis mutabile, et unde
id, et hucce (*Terreni gnarus*) quoniam sit,
quoniamque expax id compendio ex mo audi,
- 4 a Sapientibus magis ~~et~~ decantatum rhyth-
mus varius singulatum, in theologicis sententis
motrice concinnatus, circa principia rerum
- 5 versantibus, clare demonstratus. Quinque ele-
menta, sui consensientia, intellectus, ac invis-
bile porro, instrumentumque corporali undecim,
- 6 et quinae sensuum perceptiones, cupidus,
averatio, dolor, ubi plias, multiplex conditio,
cognitio, pertinacia haec per TERRENUM
mutationibus omnium compendio sumpti
- 7 muntur. Modestia sinceritas, innocentia,
pietas, rectitudo, magistri verecundia pu-
ritas constantia sui coerctio abstinencia a
robis, quae sensibus obversantur, recessio a
sui studio generatae, mortis sensus morbi,
- 9 doloris, culpae respectus immunitas ab am-
bitione et ab affectu erga liberos, conjugem,
domum ceteraque ejusmodi continua cogita-
tionum acquiescentia in optatis vel minus op-
- 10 tatis eventibus mihi dedita iuxta devotione
culis si libet obervatus in secretis locis
commotio fuga oblationis in hominum
- 11 coitu periclitantur in cognitione ejus, quod
super ipsum est fructus et vera cognitione

percipiendi perspectio haec declaratur scien-
tia, incerta, quae ab hac diversa est. Quod 12
cognoscendum, fil effabor, quo cognito aliquis
ambrosia vescitur. Sine initio summum Nu-
men, neque ens est, neque non ens dicitur
undique miribus pedibusque instructum id, 13
undique oculis, capitis, ora habens, undique
auditu praeditum, in mundo consistit, cuncta
comprehendens, omnium sensuum faculta 14
tibus collucens, ab omnibus sensibus segregata,
affectu immuno atque Universum sus-
tentans, a qualitatibus exemptum et qualita-
tibus fructus, utrumque, extrinsecus et intus 15
in amantibus, immobile ac simul mobile
Propter subtilitatem id discerni nequit, tum
longinquo positum, tum quasi coram, haud 16
distributum amantibus, et quasi distribu-
tum tamen insidens, amantiumque sus-
tentaculum id cognoscendum, edax et rur-
sus genitale. Luminum quoque id lumen 17
tenebris remotum praedicatur, ipsa scientia,
cognoscendum ac impetrandum scientia, cordi
cujusque infixum. Sic TERRENUM, ac suum 18
liter scientia et cognoscendum declarata
sunt compendio. Myculior, istud dignoscens,
ad meam essentiam conformatur. Naturam 19
istidemque Genium sensus initio carere ambos
pariter, mutationesque qualitatesque sensus e-
naturae ortus. In actu ministrum rerum agen- 20
datum principium declaratur natura. GENIUS
in doloris ac voluptatis perceptione principi-
um declaratur. GENIUS naturae infusus in 21
naturam paterfamilias sit naturalium qualitatum
propensio erga qualitates quae est generati-
onum ejus a bono vel malo alicui. Spectator, 22
monitorque, sustentator, percipitor, magnus
dominus, summus spiritus quoque dicitur in
hoc corpore GENIUS ille eximius. Qui sic 23

- novit Gentium naturamque simul cum qualitatibus, is, quocunque tandem modo versetur, 21. non amplius regeneratur. Contemplatione in semet ipsis perspicit nonnulli spiritum sua ipsis opera, alii rationali destinatione, opera, 25. rursusque destinatione rursus alii; alii vero talem ignorantes, quum ex aliis audire, eum observant. Illi quoque exsuperant mortalitatem, doctrinae sacrae ascultandae studio, 26. diosi. Quoties gignitur quolibet substantia, stabilis mobilisque, TERRENTI ejus qui termini gnarus est, conjunctione id fieri scias, Bhāra. 27. ratidarum princeps. Tandem in omnibus animantibus consistentem summum dominum, istis pereuntibus haud pereuntem qui cernit, 28. is vere cernit. Tandem vero cernens ubique praesentem dominum, non violat semet ipsum suis ipsius culpa; exinde pergit ad summum

iter. Naturae autem vi opera peracta omnimodo qui cernit, necnon se ipsum eorum non esse actorem, is vere cernit. Quando animantium privam essentiam in unitate comprehensam respiciet, et inde quidem explicatam, tunc numen impetrat. Quia initio caret, 30. et qualitatum expers est summa, spiritus ille incorruptibilis, vel in corpore communis, Kuntidis nate, neque agit, neque inficitur. Sicuti omni agus aether propter subtilitatem non inficitur, sic ubicunque cum corpore congressus spiritus non inficitur. Sicut illuminat unus universum hunc orbem sol, sic TERRENTI universum TERRENTI gnarus illuminat, o Bhāra. Hunc in modum discernim inter terrenum ac terreni gnatum, scientiae lumine, et emancipationem animantium a natura qui norunt, si ad summum procedunt.

LECTIO XIV.

ALIVM NUMEN loquitur:

1. Egregiam porro effabor scientiam scientiarum praestantissimam, qua cognita anachoretarum omnes ad egregiam consummationem hinc sunt profecti. Haec scientia ficti ad mcae saucitatis consortium progressi vel in nova creatione de novo haud gignantur, neque in rerum dissolutione pererellunt. Mihi proptero est magnum Numen in hoc factum depono equidem, orgo omnium animantium
4. hinc existit, o Bhāra. E quolibet utero, Kuntidis nate, quae formae procedunt, hinc magnum Numen est uterum, ego semen praecans, bene poter Essentia, impetus, caligo hunc in modum definitae qualitates e natura oritur

vinculis constringunt, o heros, in corpore spirituum incorruptibiles. Ex his essentia, o. propter suavitatem lucida ac sana, dulcedinis studio constringat, et scientiae studio, vir innocuus Impetum affectibus cognatum scias, 7. e satis ortum stimulo is constringat, Kuntidis nate, agenda studio mortalem Caliginem 8. vero ex insciti natiui scias, fluctuationem cunctorum mortalium errore, desidia, veterne ea constringat, o Bhāra. Essentia in dulcedine praepollet, impetus in actu, o Bhāra, scientiam involvens visu caligo in errore praepollet atque. Impactu caliginisque devictis, 10. essentia existit, o Bhāra, impetus existit, essentia et caligine devictis, caligo perinde,

11. essentia ac impetu *devictis*. Quando in hoc corpore, per omnes portas collustrato, subnascitur scientia, tunc nascit aliquis, essentia am adultam esse utique. Aviditas, alacritas, festinatio, inquietus agendi stimulis: haec impetu adulto nascuntur, Bharatidarum princeps. Hebetudo, tarditasque, error, stuporque pariter: haec caligine adulta nascuntur, Kū-
14. ruis proles. Quando autem essentia adulta ad dissolutionem pergit mortalis, tunc ad sedes puras eorum, qui summum norunt, progreditur. Impetu *adulto* ad dissolutionem profectus, inter agendi studiosos renascitur; porro dissolutus caligine *adulto*, e bruto quodam utero renascitur. Operis honesti fructus fertur essentialis ac sine labe; impetus autem fructus, molestia; ignorantia, caliginis
17. fructus. Ex essentia nascitur scientia, ex impetu aviditas pariter; error ac stupor o caligine existunt, nec non ignorantia. Sursum eunt in essentia *permanentes*, in medio consistunt impetuosus, in infima qualitate versantes
19. deorsum eunt caliginosi. Quando neminem alium praeter qualitates actorum spectator ille respicit, et id novit, quod qualitatibus praestat, tunc ad ineam indolem is accedit.
20. Qualitatibus hisce tribus exsuperatis mortalis, a corpore genitus, genitum, morte,

senio aemolestia^c liberatus, ambrosia^c vescitur.

ARJUNAS loquitur:

Quibusnam signis, qui qualitates hasce exsuperavit, dignoscitur, domine? quamnam vitam professus? et quomodo praevertit hasce tres facultates?

ALYXI NUNEN loquitur:

Qui tum claritudinem, tum alacritatem, 22. tum stuporem, Panduida, non aversatur, quando ea sese expriment, neque, quando recedunt, desiderat, assidens tanquam hospes, 23. qui, persuasus qualitates *intra fines suos* versari, consistit, neque vacillat; idem in molestia ac voluptate, sui compos, cui nihil interest inter glebam, lapidem et aurum, aequus 24. in rebus *gratis* ingratisque, aequus in vituperio ac sui laude, in dignitate ac contumelia 25. aequus, aequus inter utrasque partes, amicorum vel hostium; qui cuncta incepta dimisit: is qualitates exsuperasse dicitur. Quique me 26. non aliorum evagante cultus devotione veneratur, is, qualitatibus hisce exsuperatis, ad conditionem divinam conformatur. Numinis 27. nimirum ego sum sedes, ambrosiacque incorruptibilis, legis aeternae, ac voluptatis immensae.

LECTIO XV.

ALIVM NUNES loquitur:

1. Suream agentem radices, deorsum agentem ramos sicam religiosam *quandam* praedicant peronem, cujus folia sunt versas: qui hunc
2. novit, is librorum sacrorum gnarus est. Deorsum sursumque expansi sunt hujus arboris rami, qualitatibus adulti, e rebus sensilibus germinantes, ac deorsum radices sunt propagatae, operum vinculis constrictae in aëro
3. mortali. Talis ejus forma non concepi potest in hoc orbe tænarum, nec finis, neque constitutio. Hæc fœdo religiosa cum radicibus late serpentibus esse acuto æquanimitalis excisa,
4. deinceps iter istud est inquirendum, quo profecti non amplius revertantur. Nimirum ad hunc primævum GENIUM ego deduco, unde
5. flumen istud antiquum dimanavit. Qui, arrogantiæ et erroris expertes, ambitionis vitium devicerunt, constanter versantes in eo, quod supra spiritum est, et a quibus cupiditates recesserunt: a gremio affectu exsoluti, qui voluptate ac dolore designatur: hi incedunt, haud aberrantes, per iter hoc perpetuum.
6. Non illud illuminat sol, nec luna, neque ignis, quo ingressi haud revertuntur: id *(est)* domicilium meum supremum. Mei portio quidem in animantium mundo, vitalis, sempiterna, æquum cum quavis sensibus e naturæ
7. gremio attrahit. Quodcumque corpus nanciscitur vel undecunque exit princeps iste spiritus, cum eo congregitur illis arreptis, sicuti
8. ventus colores ab ipsorum cubili arripit. Auditus, visus, tactusque, gustum, nec non olfactum inspectans ille, animumque rebus
10. sensilibus ministrat. Excutunt, vel perma-

nentem etiam, vel fruentem, qualitatibus consociatum stulti non respiciunt: cernunt vero scientiæ visu præditi; annitentesque devoti eum cernunt in semet ipsis commemorantem, sed quamvis annitentes, qui spiritales nondum erasore, haud eum cernunt, intellectu destituti. Qui splendor in sole concretus mundum illuminat totum, quicquid in luna, quicquid in igne: eum splendorem, meum esso scias. Terramque penetras, animalia sustento ego vigore meo, nutrioque herbas cunctas, conversus in succum, qui saporem illi impertit. Ego in ignem conversus, animalium corpore diffusus, cum anima quavis mecum vel efflant, conjungitur, quatuor generum cibum cōloquo. Et ejusque ego cordi insideo: ex me est memoria, scientia ac ratiocinium: in librisque sacris universis ego sum et cognoscendus, et doctrinæ theologicæ auctor, iidem librorum sacrorum interpretes. Duo hi Genii in mundo exstant, tam divinus, tam individuum: divinus est animantium universitas: individuum in fastigio collocatus dicitur. Præter hos autem est plus GENIUS supremus, summi spiritus nomine designatus, qui mundo tergemino penetrato, eum sustentat, incorruptibilis princeps. Quia divinum ego exspero, ac præ individuo etiam excello, isto per orbem et in libris sacris celebratus fui GENII SUPREMI nomine. Qui, errorum immunis, talem me cognoscit Genium supremum, is, universalitatis rerum gnarus, me colit omni vitæ ratione, a Bhārata. Sic maxime arcanum præceptum hoc a me declaratum est, vir innoce. Hoc intellecto, sapiens aliquis fiat, atque omni negotio defunctus, a Bhārata

LECTIO XVI.

ALIVM NUNEX loquatur

- 1 Securitas, ingenu sua lustratio, in scientie destinatione perseverantia, largitudo, temporantia et religio, pia meditatio, castimonia,
- 2 rectitudo, innocentia, veritas, irae sedatio, liberalitas, calumniarum repudiatio, benevolentia erga animantes, alienus a lascivia
- 3 animus, mansuetudo, pudor, constantia, vigor, patientia, firmitas, puritas, nullum vindictae studium, modica de se opinio *haec sunt virtutes ejus, qui divina sorte nascitur, o Bê*
- 4 *rata Simulatio, superbia atque insolentia, iracundia, nec non sermo contumeliosus et ignorantia hi sunt mores,* *Prithae fili,*
- 5 *qui daemone nascitur* Divina sortis ad emancipationem, daemomacha ad vincula ducere consuevit Noli moerere! Divina sorte
- 6 natus tu es, Pandura Duplex animalium natura est in hoc mundo, tum divina, tum vero daemomacha Divina fuisse declarata, dae
- 7 moniacam, Prithae fili, jam ex me audi Neque agendi nec cessandi rationem morunt homines daemomacha, non puritas, nec veretrum certa vivendi regula, nec veritas in eis repetitur
- 8 Hi mundo nihil veri, nullam stabilem constitutionem inesse aiunt, et praeside eum carere, perpetuo existentem, quam imo, solam
- 9 libidinem pro causa ei subesse In hac opinione delixi, mente pessumdata, parum meli
- 10 gerentem, ratiut vehementer in actus, in mundi perniciem intenti Libidini inextinguibili dediti, fruide, superbia, temeritate muniti, stultie in
- 11 eptias rucupantes, praeoccupant, vitam impam professi, cogitatione sine termino evagante fecti, leto omnia finiri, libidinis exiti andae studiosi "Quatenus licet (*fruanur*
- 12 *luce*)" sic statuto Spercentem liquescit impliciti, in libidinem iramque prom, quae

runt, libidine sua fruendi gratia, opes iniquitate accumulatae "Istud hodie a me captum, 13
"illud nunc car desiderium, istud adest, illud 14
"quoque mala rursus evincet lucrum, iste a 14
"me caesus militibus, et edamque ceteros
"etiam Princeps ego sum, ego delicias affluens, consummatus ego, praepollens, felix, 15
"opulentus sum, generosus quis alius mei
"similis? Sacrificabo, largiar, commensabor" 16
Talia sibi persuadent, agnomantia occocati
Multiplici cogitatione perturbati, erroris rotas involuti, proclives in libidines suas ex 16
plendas, praecipitant in infernum impurum
Opum de se elati, opibus, superbia, temeritate muniti, operantur niturum sacris hi ad 17
simulationem sanctitatis haud rite perfectis, sui studio, violentiae, arrogantiae, libidini, 18
iracundiae dediti, me in sui ipsorum aliusque personis perosis obtrectatores Hosce ego in 19
fensos mihi, atroces, infimos hominum in mortali tatis vicissitudinibus conuio identidem 20
infaustos in uteros daemomachos Daemomacho utero inclui, dementes, a generatione in generationem, me haud nacti quidem, Kuntidis nate, denique infamam viam ingrediuntur 21
Triplex inferni ea est porta, qua semet ipsos pessumdant libido, iracundia, nec non avaritia, idcirco istam triadem quis devitet Hisc 22
liberatus vir, Kuntidis nate, caliginis portis tribus, sectatur suam salutem, deinde viam supremam ingreditur Qui, legis scriptae praeceptis neglectis, vitam degit ad libidinis arbitrium, is neque consummationem adipiscitur, nec felicitatem, nec viam supremam Igitur 23
lex scripta auctoritas tibi esto in rerum agendum vel omittendarum discrimine, Cognato legis scriptae praeceptis imperato opere, per 24
rigere istud huic le decet

LECTIO XVII.

AELIUS loquitur

- 1 Qui, legis scriptis praeceptis neglectis, sacrificiis fide imbuti quatenus horum est studio, « Krishna? utrum essetis, an impetus vel caligo?

ALFUM NUNES loquitur

- 2 Triplex existit fides mortalium. Nascitur
 3 ea « cujusque indole essentialis, nec non im-
 3 petuosa, et caliginosa. Hanc auscultat Ingeni-
 4 cujusque imago est *quis fides*, o blurrata
 4 Fide praeditus quilibet homo, cui res fident
 5 habet, talis est ubique. Sicra ficiunt homines
 5 essentielles Divis : Genus Gigantibusque im-
 6 petuosi, Manibus Lemerisque gregibus ali-
 7 enera faciunt caliginosi homines. Qui lege
 8 scripta haud comprobatis esse castigant casti-
 9 monus homines, cum simulatione ac sui fiducia
 10 copulati, libidine, commotione, violentia ob-
 11 sessi, vexantes corpori insidentem compagem
 12 vitalem, dementes, et ne perinde intrais cor-
 13 poris recessibus insidentem hosce seras hae-
 14 rentibus addictos. At enimvero cibus etiam
 15 singulis triplex gratus est, triplex sacrificium,
 16 castimonia, nec non largitio. Horum hanc
 17 distinctionem auscultat. Aevum, substantiam,
 18 robur, sanitatem, voluptatem, hilaritatem
 19 augentes, capidi, mites, solidi, suaves cibi et
 20 sententialibus hominibus grati sunt. Acres, acidi,
 21 salsi, viridi, pungentes verbi infam-
 22 mantesque cibi impetuosos placent, doloris,
 23 molestiae, morborumque succundi. Vindae,
 24 insipidae, et quae foetore corruptae sunt, vel
 25 reiectae etiam et obsecrae dapes caliginos
 26 gratiae sunt. Quod ab eis, qui nullum inde
 27 praecium captant, offertur veritatem cum
 28 patrum respectu, nullo alio consilio menti infuso

- 29 nisi ut sacrificandi officium expleatur, id est
 30 essentiale. Praecepta autem praemii expec-
 31 tatione, simulandaeque pietatis gratia etiam
 32 quod perficitur, Bharatidarum optima, id sa-
 33 crificium scias esse impetuosum. A ritu che-
 34 num, celebratum sine cibi distributione, sine
 35 carminibus solemnibus, mercede sacerdotibus
 36 negata, fide destitutum sacrificium caligino-
 37 sum nuncupatur. Reverentia erga Deos, 14
 38 Brichmanes, magistris doctosque, punctas,
 39 rectitudo, vita ad theologicum studium confor-
 40 matus, innocentia haec ad corpulentam castimo-
 41 niam referuntur. Sermo nullum commoti-
 42 onem excitaturus, audibus et comitatus plenus
 43 nec non tacite lectionis (libero sacerdotum)
 44 consuetudo haec ad omnes castimoniam refer-
 45 untur. Mentis serenitas, benignitas, silen-
 46 tium, sui coercitio, indolis lustratio haec ad
 47 spiritalem castimoniam referuntur. Fide in
 48 signi castimoniam hunc imparitatem servatam,
 49 ab hominibus nullum inde praemium captum
 50 tibus, essentialem nuncupant. Honorem, 18
 51 dignitatem ac reverentiam, sibi comparandi
 52 gratia, nec non cum simulatione pietatis quae
 53 castimonia exerceatur, et in hoc aevio declarata
 54 est impetuosus, levis, infirma. Quae ex inepto 10
 55 commento ad sui ipsius cruciatum exerceatur
 56 castimonia, vel alius divini inferendi gratia
 57 ea caliginosa pronuntiatur. Haec persuasione, 20
 58 largiendi officium nobis incumbere, quae lar-
 59 gitio fit ei, qui haud gravior est apud po-
 60 tentes, iusto loco ac tempore, et pro merito,
 61 ex largitio essentialis memoratur. Quae vero 21
 62 favoris intuitu captandi gratia, vel praemii res
 63 pectum quoque fit, atque reluctanter, ex largitio
 64 impetuosus memoratur. Quae itaque portio 22
 65 loco ac tempore fit largitio atque inter indignos,
 66 sine comitate, cum contumelia, ea caliginosa

23 pronuntiatur OVI, ID, EVS huncve modum
designatio numinis triplex memoratur, a quo
Brachmam, libique sacri ac sacrificia omnia
24 ordinata sunt Ideo hac syllaba OVI pronun-
tiata, sacrificii, largitionis ac castimoniae actus
religione imperati inchoantur semper et theo-
25 logus "Id ipsum est," sic statuto, sine impe-
ritu expectatione sacrificii et castimoniae actus,
nec non largitionis actus vari periciuntur ab
26 eis, qui emancipationem suam desiderant De

veritate ac honestate istud vocabulum EVS
adhibetur, de laudabili opere similiter adhi-
betur, Prithae filii, eadem vox In sacrificio, 27.
castimonia, largitione constanti quoque EVS
appellatur, nec minus opus horum gratia sus-
ceptum EVIS nomine nuncupatur Quod 28
cumque sine fide peragitur, sive sacrificium est,
seu largitio, seu castimonia, sive opus, NON
DAS dicitur, Prithae filii neque id valet post
mortem, neque in hoc aevo

LECTIO XVIII.

ARGUAS loquitur

1 Abdicatōnis, et heros, veram naturam eni-
pno cognoscere, dimissionisque, sensuum do-
mator, singularum separatim, o Kesis inter
factor

ALVUM NUNEV loquitur

2 Optioni peritus opum operum abdicatōnem
ABDICATōNIS nomine vates intelligunt, om-
nium operum praecui dimissionem praedicant
3 DIMISSIōNEM sermonis periti Dimittendum
culpa insit esse opus quodlibet, nonnulli
docuere philosophi, ad sacrificium largiti-
onem, castimoniam pertinentem opus haud di-
mittendum, rursus alii Decretum meum
4 iam ausculti super dimissione, Bhuraidorum
optime Dimissio videlicet, virorum princeps,
5 triplex pronuntiata est Ad sacrificium, lar-
gitionem, castimoniam pertinentem opus haud
dimittendum, facitque lumen utique Sacrifi-
cium, largitio, nec non castimonia, sunt lus-
6 tra nina sapientum Sed et ista opus, (s e
Lellon) iudici gerendum et a p) amulatione

fructuque dimissis, peragenda sunt, Prithae
filii, hoc est decretum meum certum ac supre-
mum Necessarii vero operis abdicatio haud 7
consentanea est istiusmodi operis intermissio
a stultitia profecta caliginosa praedicatur
Difficile esse reputans, si quis opus quoddam 8
prae formidine corporalis molestiae dimittit,
is, facta dimissione impetiosa non sano di-
misionis fructum percipiat "Peragendum 9
est!" sic statuto, quodcumque opus necessa-
rium peragitur, o ARGUAS, ambitione fructuque
dimissis haec dimissio essentialis restimatur
Neque avertatur minus prosperum opus, nec 10
prospero inhaeret dimissio, essentiae conso-
ciatus, prudens, dubitatione exentis Nequa 11
quam fieri potest, ut homo corpore indutus
opera dimittat omnino, qui vero operum fruc-
tum dimittit, is DIMISSOR, hoc nomine appel-
latur Inopitatus, opitatus, nactusque, triplex 12
operis fructus obtinuit non dimittentibus post
obitum, at dimittentibus non usupant Quin 13
que haec, o heros, principia doce ex me, in-
tonali demonstratione explicata, ad consumm-

- 14 *mationem* enī, si cuique operis necessaria regnā-
men, deinde rector, et instrumentum spectatū
diversum, varique singulatum habitus, I a-
tumque quāto loco accedens. Corpore, voce,
15 animo quodēsignē opus aggregatur homo, seu
justum, sive iniquum, quāvis hūc et sunt ejus
16 principia. Quod quāvis ita sit, qui actorem
scinet ipsum duntaxat cernit pro mentis ru-
ditate, non is vere cernit stolidus. Cujus in
17 dolos non inflatu est sui fidem, ejus mens
non polluitur, et, vel occisus, laque mortalibus,
neque occidit, neque vinculis constringitur
18 Cognitio, res cognoscenda, cognitor hoc tri-
plex est agendi momentum, instrumentum,
19 opus, actor. haec triplex operis summa. Cog-
nitio, opusque, actorque, insulam singula pro
20 qualitatum discrimine declarantur. qualita-
bus ex ordine enumeratis haec porro auscultā
21 Qui *cognitione* quis in omnibus, quae existant,
unicuique existendi elementum incorruptibile
cernit, indiscretum in discretis, eam cogniti-
22 onem scias essentialē. Singulatum autem
quae cognitio varios existendi modos pecu-
liarēs novit in omnibus quae existunt, hanc
23 cognitionem scias esse impetuosam. Quae
vero ad singulatum negotium applicata est,
quasi sit universalis verum, principis carens,
24 veri summae haud conscia et atque angustia,
ea cognitio caliginosa nuncupatur. Quodeum-
que necessarium opus, ambitione coposita,
sine ira et studio peragitur ab homine fructum
25 huius *captantis*, id essentialē dicitur. Quod
vero opus ab homine libidines captantis vel
etiam fiducia sui elato pergitur, eam magno
26 molimine, id impetuosum nuncupatur. Sine
respectu pendens inde perniciem, injuriam et
27 propriarum virum stulto pergitur opus id
caliginosum nuncupatur. Ambitionis experte,
nuncque quāvis loquens cum sit iusta ac fertilis
praeditus, in eventū prospero sive improspere
28 immutatus rector essentialis dicitur. Affectibus
commotus operis fructum captans, avidus, ad
injurias inferendas promptus, impurus, exulta-
tione et moerore obnoxius actor impetuosus

praedicatur. Ineptus, vili, contumax, mī 28
lignus, otiosus, piger, animum despondens
morosque nectens actor caliginosus dicitur
29 Mentis divisionem nec non constantem se-
cundum qualitates tripartitū auscultā, decla-
rantem plene ac singulatum, contentor epum
30 Quae aggradiendi ac recedendi opportunita-
tem, quid faciendum sit vel non faciendum,
periculum ac securitatem, nexum solutionem
que novit mens, ea, Prithae fili, est essentialis
31 Quae quis justum et injustum, tum etiam quid
faciendum et non faciendum, incongrue dy-
dicat, ea mens, Prithae fili, est impetuosā
32 Quae injustum pro justo habet caliginē in-
lata, et omnes res in contrarium vertit ea
33 mens, Prithae fili, est caliginosa. Quae con-
stantia quis sustentat animum, spiritum vi-
talem, sensus actusque in devotione nequam
ovagante ea constantia, Prithae fili, est es-
34 sentialis. Quae verā constantia quis honestum
utile, dulces sectatur, o Arguna, cum ambitione,
fructum cupidus ea constantia, Prithae fili,
35 est impetuosus. Qui veterum, pavorem, sol-
licitudinem, moerorem, recordum non excutit
insipiens ea constantia, Prithae fili, est cali-
36 ginosa. Voluptatem vero nunc triplicem audi
ex me, Bharatidarum princeps. Ubi quis cum
37 aetudine delectatur, atque ad molestiae finem
pervenit, quidquid, circa marginem veneni
instat, in fundo nectaris est simile ea voluptas
38 essentialis declaratur, e mentis ipsius seroni-
tate nata. Quidquid propter copulationem
sensuum cum rebus sibi subiectis circa mar-
39 ginem nectaris est simile, in fundo veneni in-
stat ea voluptas impetuosā memōratur. Quae
circa marginem et in consequentibus voluptas
deluso est animi, veterum, inertum tene-
40 ritatem argens, ea caliginosa nuncupatur.
Non allam exstat sive in terris, sive, ultra
ex parte, in caelo et inter Divos cur, quod
41 imagine sit naturalium huius trāni qualita-
tū Brachmanorum, relictum, opificum ser-
vorumque, o hostium rector, mūcta distri-
buit sunt secundum qualitates e ejusque

- 42 indole nascentes Tranquillitas, continentia,
puras, patientia, nec non rectitudo, scientia
universalis et peculiaris, fides rebus divinis
habita, *haec sunt* Brachmanorum munera, ex
43 ipsorum indole nata Virtus bellica, splendor,
constantia, libalitas, statio in proclis mure
pida, liberalitas et imperatoria dignitas *haec*
sunt militum munera, ex ipsorum indole nata
44 Agricultura, armentorum cura, mercatura
haec sunt opificum munera, ex ipsorum indole
nata Ministeriale munus quoque ceteri est
45 proprium, ex ipsius indole natum Suo qua
heunque munere contentus consummationem
impetrat homo Suo munere contentus quo
modo consummationem nanciscatur, id nunc
46 audi Unde est origo aumantium, a quo
Universum hoc expansum, *hinc* suo quisque
munere veneratus, consummationem adipisci
47 tur mortalis Salus est suo officio, ceteri defi
cientibus viribus, fungo, quum aliquem officium
accurate implere Sui ipsius indole determi
natum opus pergens non incidit in peccatum.
48 Connatum opus, huiusmodi nate, quamvis cum
culpa convocatum, ne quis deest Omnia
incepta mortalium numerum culpa sunt invo
49 luti, sicuti ignis fumo Inumbitose animatus,
indique eo continens, nullo cupidum sti
mulo incitatus, ad omni consummationem sum
50 mam abiectione progreditur Consummati
onem adeptus, quomodo Numen penade adi
pietur id ex me dices brevi comprehensum,
huiusmodi nate quae sedes scientiae summa
51 est Mente pura devotus, sanos et reliqua
quomodo dimittens, propensione et aversione
52 procul habitis, solitudinem petens, levi victa
utens, voce corpore, animoque coarctis, in
contemplationis devotionem intentus, semper
53 a limmunitatem ab affectibus applicatus, sui
sui fiduciam, violentiam, superbiam, libidinem,
iram, avaritiam expulsi, sui commodi incuti
ous, tranquillitas, et ad divinum conditionem
54 conformatur Numinus consort, serenus, nec
moevit, nec desiderat, aequalibus erga cuncta
55 animalibus mei cultum accipit summum Eo

cultu me cognoscit quatuor quilibetque sim,
pensus Demceps me pensus cognito, adit
me protinus Is quoque, qui aeneta opera 56
continuo peragit, me fretus, meo favore nanci
scitur viam aeternam, nunquam silentem
Cogitatione cunctis operibus in me depositis, 57
mei studiosus, mentis devotione fretus, mei
contemplator semper esto Me contemplans 58
omnia discrimino meo favore trajicies, ut vero,
an tu pro tua fiducia me non auscultaveris,
peribis Quod, fiducia tua fretus, te haud 59
pugnanturum esse statuis, frustra est hoc pro
positum tuum arctius te impellet Proprio 60
munere ex indole tua orto, huiusmodi nate,
constrictus quod non vis facere errore ductus,
id facies vel iustus Dominus cunctorum 61
aumantium in cordis regione, o Arguna, con
sisti, cunctos amantes, tota hac volubili
voctos, deludens Migma sua Hinc igitur 62
tantum periculum ad omni reverentia, ||
Bhârata, huius favore suamnam tranquillita
tem, stitionem adeptus es sempiternam
Sic tibi scientia tradita est et meo, arcano ingris
63 etrum aeterna Hic integra perpensa, quomodo
tibi placet, ita facito Omnium maxime ar
64 canum amplius audi meum praestantissimum
sermonem, gratius es mihi, certius consili
ideo offabor tibi quod salutare sit Mihi mente 65
deductus esto, mei cultor, mihi lith, me salvere
jube, me utique adibis Verum tibi polliceor
66 Carus tu mihi es Cunctis religionibus di
musus me *tantum* unicum periculum aeternae
ego te ab omnibus peccatis liberabo Noli
67 moerere! Hoc et te nec profano, neque irre
verenti unquam, neque contumaci est eval
gandum, neque ei qui mihi obtretrat Qui
68 hoc prae mississimum arcanum mei cultionibus
tradet, summo honore mihi tributo, || in
69 videt sine dubio, neque isto mortalium quis
quam gratior mihi faciet, neque enim mihi
isto alius quicquam carior in terris Quique 70
petleget hocce sanctum colloquium inter nos
ambos, ab eo scientiae sacrificio adorari ego
potero hic etat scientia Quique fidei plenus 71

homo sine obsecratione id modo auscultaverit,
is quoque, liberatos, faustos, mundos eorum
nanciscetur, qui piis operibus funeti sunt.

72. Num istud auscultatum a te, Prithae fili, in
unum intēcta cogitatione? num ignorantiae
confusio discussa ex te, contemtor opum?

ARJUNAS loquitur:

73. Discussa confusio, recordatio est accepta a
me tuo favore. Confirmatus sum, dubio di-
remto: exsequar sermonem atque.

SANJAYAS loquitur:

74. Sic ego Vāsudēvae Prithidaeque magnani-

mi colloquium hocce audiebam, mirabile, pi-
lorum horrorem efficiens. Vyāsae favore 75.
postquam audiui istud mysterium ego sum-
mum, devotionem *nimirum*, devotionis prin-
cipio ipso Krishna coram enarrante, o rex, 76.
recordatus, denuoque recordatus colloquium
istud mirabile Pulricomi Arjunaesque, sanc-
tum, gaudeo quovis temporis momento. Is- 77.
tamque recordatus, denuoque recordatus for-
mam, ultra quam dici potest, mirabilem Haris,
stupore ingente percellor, o rex, et gaudeo
iterum iterumque. A qua parte pugnat de- 78.
votionis dux Krishnas, a qua parte Prithae
natus arcitenens, ibi Faustus, victoria, prin-
cipatus, cuncta ea stabilia Sic stat sententia

SIR C. WILKINS'S NOTES, WITH ADDITIONS.

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2 12 *The ancient chief.*—*Bhrīshma*, brother of *Vīśvāśatrū-vāryā*, grandfather of the *Kūrū*s and the *Pandū*s.

— *Shell.*—The conch or chank.

— 18 *Kṛishna*—An incarnation of the Deity.

— *Arjūn.*—The third son of *Pāndū*, and the favorite of *Kṛishna*.

4 30 *Gāndhā my dove.*—The gift of *Yārōon* the God of the Ocean.

5 42 *Hell*, in the original *Nāraka*. The infernal regions, supposed to be situated at the bottom of the earth, where those whose virtues are less than their vices, are doomed to dwell for a period proportioned to their crimes, after which they rise again to inhabit the bodies of unclean beasts.

— *Forefathers, &c.*—The *Hindoo*s are enjoined by the *Vēds* to offer a cake, which is called *Pēndd* to the ghosts of their ancestors, as for back as the third generation. This ceremony is performed on the day of the new moon in every month. The offering of water is in like manner commanded to be performed daily, and this ceremony is called *Tārpaṇ*, to satisfy, appease.—The souls of such men as have left children to continue their generation, are supposed to be transported, immediately upon quitting their bodies, into a certain region called the *Pitṛilōk*, where they may continue in proportion to their former virtues, provided these ceremonies be not neglected; otherwise they are precipitated into *Nāraka*, and doomed to be born again in the bodies of unclean beasts, and until, by repeated regenerations, all their sins are done away, and they attain such a degree of perfection as will entitle them to what is called *Mokṣhā*, eternal salvation, by which is understood a release from future transmigration, and an absorption in the nature of the Godhead, who is called *Brahm*. These ceremonies, which are

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called *Śrādh*, were not unknown to the Greeks and Romans, and are still practised by the followers of Mahommed.

6 3 *Contrary to duty*—*Contrary* to the duty of a soldier.

— 7 *By the dictates of my duty*—The duty of a soldier, in opposition to the dictates of the general moral duties.

7 11 *The wise men*—*Pānditās*, or expounders of the law or in a more general sense, such as by meditation have attained that degree of perfection which is called *Gnān*, or inspired wisdom.

9 34 [This verse is printed as translated by Sir C. Wilkins, though it will be seen that the Canarese version differs entirely from it, and corresponds with the Latin of Schlegel.]

10 40 *The bonds of action*—The *Hindoo*s believe that every action of the body, whether good or evil, confineth the soul to mortal birth; and that an eternal release, which they call *Mōkṣhā*, is only to be attained by a total neglect of all sublimary things, or, which is the same thing according to the doctrine of *Kṛishna*, the abandonment of all hopes of the reward of our actions, for such reward, they say, can only be a short enjoyment of a place in heaven, which they call *Svarg*, because no man can, merely by his actions, attain perfection, owing to the mixture of good and evil which is implanted in his constitution.

11 45 *The objects of the Vēds are of a threefold nature*—The commentators do not agree with respect to the signification of this passage, but, as the *Vēds* teach three distinct systems of religion, it is probable that it refers to this circumstance.

— 49 *Pōg*—There is no word in the *Sanscrit* language that will bear so many interpretations as this. Its first signification is *junction or union*. It is also used for bodily or mental application, but in this work it is generally used as a the-

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logical term, to express the application of the mind in spiritual things, and the performance of religious ceremonies. The word *Yōge*, a devout man is one of its derivatives. If the word *devotion* be confined to the performance of religious duties, and a contemplation of the Deity, it will generally serve to express the sense of the original, as will *devout* and *devot* for its derivatives.

11 49 *Wisdom*—Wherever the word *wisdom* is used in this Translation, it is to be understood *inspired wisdom*, or a knowledge of the Divine Nature. The original word is *Gnān*, or as it is written *Jñān*.

13 62 *Folly*—In the original *Mohā*, which signifies an embarrassment of the faculties, arising from the attendant qualities of the principles of organized matter.

14 1 *The practice of deeds*—The performance of religious ceremonies and moral duties, called *Kārmā-Yōg*.

16 10 *Brahmā*—The deity in his creative quality.

16 17 *Naith no ocean*—Naith no ocean to perform the ceremonial parts of religion.

— 20 *Attained perfection*—That degree of perfection which is necessary to salvation.

19 39 *Devire*—The will, as presiding over the organs, the heart and the understanding.

— 42 *The resolution*—In this place resolution means the power of distinguishing the truth of a proposition from the understanding.

— *He*—The soul, or universal spirit, of which the vital soul is supposed to be a portion.

21 12 *Worship the Devātas*—The word *Devāta* is synonymous with *Dee*, *Dev*, or *Deh*, as it is sometimes pronounced. The Angels, or subordinate celestial beings, all the attributes of the Deity, and every thing in Heaven and Earth which has been personified by the imagination of the Poets.

23 31 *And where, O Arjoun, art there another I—fit for him* is understood. The sentence would perhaps read better in this form "He who neglecteth the duties of life is not for this world, much less for that which is above." But the other translation is literally correct.

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24 35 *In me*—In the Deity, who is the universal spirit.

25 41 *Have no power to confine*—Have no power to confine the soul to mortal birth.

27 13 *In the nine gate city of its abode*—The body, as furnished with nine passages for the action of the faculties the eyes, nose, mouth, &c.

— 14 *The powers nor the deeds of mankind*—To understand this, and many similar passages, it is necessary to be apprized that the Hindoos believe that all our actions, whether good or evil, arise from the inherent qualities of the principles of our constitutions.

34 44 *The man, &c*—a. That the desire of becoming a devout man is equal to the study of the *Vedas* [The meaning is, says the Rev. G. Weigle, that "one who is truly devoted has a prospect of eternal bliss, and though by some mischance he may be sent down to this earth again, yet it will be under the most favorable circumstances, he will, by former habits, feel himself drawn towards the right path even against his (momentary) inclination, (अपेक्षित) and longing for intuitive wisdom (अप्राप्त विज्ञान) he will leave behind him (प्रवर्तित, as Schlegel has it,) the *वेद उक्त*, that is the *literal veda*, or as we should say, the *letter of the law*.]

36 5 *Of a vital nature*—The vital soul.

— 6 *Learn that these two*—Matter and spirit.

— 12 *Sādh, Rājā, Tāmā*—Truth, passion, darkness, or, as the words are sometimes used white, red, black.

37 16 *The wether after wealth*—Such as prey for worldly endowments.

— 20 *And are governed by their own principles*—By the three ruling qualities already explained.

39 3 *Adhikē ātmā, &c*—An *Kṛishna's* answer to the several questions of *Arjoun* has something mysterious in it, I will endeavour to render it more comprehensible.

Adhikē ātmā—literally signifies the over-ruling spirit, by which is implied the divine nature.

Kārmā—signifies action, whereby it is to be understood his creative quality.

Adhikē bhūta—signifies he who ruleth over errant beings the power of the Deity to destroy.

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- Adhēḥ duḥ*—literally means *superior to fate*, and is explained by the word *Pādrūḥ*, which, in vulgar language, means no more than man, but in this work it is a term in theology used to express the vital soul, or portion of the universal spirit of *Brahm* inhabiting a body. So by the word *Maku-Pooruḥ* is implied the Deity as the *primordial source*. These terms are used in a metaphysical work called *Paṭanjali*, wherein God is represented under the figure of *Maha-Pooruḥ*, the great man orophing progenitor, in conjunction with *Prakṛtī*, nature or first principle, under the emblem of a female engendering the world with his *Maya* or supernatural power.
- 41 13 *Om*—This mystic emblem of the Deity is for bidden to be pronounced but in silence. It is a syllable formed of the letter *o*, *u*, *o*, *u*, which in composition coalesce, and make *o*, and the nasal consonant *m*. The first letter stands for the Creator, the second for the Preserver, and the third for the Destroyer.
- 17 *A thousand revolutions of the Yogs*—Is equal to 4320,000,000 years. An ingenious mathematician, who has resided in India, supposes that the *Yogs* are nothing more than astronomical periods, formed from the coincidence of certain cycles, of which those of the precession of the equinoxes and the moon are two. The word *Yog*, which signifies a *juncture* or *joining* gives good grounds for such an hypothesis.
- 44 5 *And all things are not dependent on me*—This ambiguity is removed by the following simile of the air in the ether.
- 7 *Kalp*—The same as the day of *Brahma*, a thousand revolutions of the *Yogs*. The word literally signifies *formation*.
- 8 *The whole, from the power of nature, without power*—This passage is agreeable to the doctrine of the influence of the three *Gōṇas*, or qualities, over all our actions.
- 10 *It is from this source*—Because of the supervision of the Supreme Being.
- 13 *Other Gods*—Whenever the word *Gods* is used in this Translation, the subordinate supernatural beings are implied.

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- 45 17 *Veds*—The word *Ved* signifies *learning*. The sacred volumes of the Hindoos, of which there are four, supposed to have been revealed from the four mouths of *Brahma*. It is remarkable that *Kṛṣṇa* mentions only the three first, it may therefore be presumed that no more existed in his time.
- 45 20 *Som*—is the name of a creeper, the juice of which is commanded to be drunk at the conclusion of a sacrifice, by the person for whom and at whose expense it is performed, and by the *Brahmans* who officiate at the altar.
- *Indra*—is a 'personification of the visible heavens, or the power of the Almighty over the elements. He is the sprinkler of the rain, the roller of the thunder, and director of the winds. He is represented with a thousand eyes, grasping the thunderbolt.
- 46 28 *Sannyāses*—one who totally forsaketh all worldly desires, but *Kṛṣṇa*, in order to unite the various religious opinions which prevailed in those days confines the word *Sannyās* to a forsaking of the hope of reward.
- 47 32 *Women*—In the *Veds* it is declared, that the souls of women, and of the inferior tribes, are doomed to transmigration till they can be regenerated in the body of the *Brahmans*.
- 33 *Rajarshees*—from *Raja* and *Reshee*, Prince and Saint.
- 2 *Soors*—Good angels.
- *Maharshees*—Great saints, of whom there are reckoned seven who were at the creation produced from the mind of *Brahma*.
- 48 6 *Manoos*—Four other beings, produced at the creation from the mind of *Brahma*.
- 49 12 *Reshees*—Saints.
- *Devarshees*—Deified saints.
- *Narad*—One of the *Devarshees*, and a great prophet, who is supposed to be still wandering about the world. *Nara* signifies a thread or clew; a precept, and *Da Giver*.—Wherever he appears he is constantly employed in giving good counsel.
- 15 *Dancoos*—Evil spirits, or fallen angels, the offspring of *Danco* (fem.)

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- 49 15 O first of men!—Arjoon makes use of this expression as addressing the Deity in human shape
- 50 21 *Adeteyas*—The offspring of *Adetee* (f) (that may not be cut off) There are reckoned twelve, and are nothing more than emblems of the sun for each month of the year Their names are *Varoon*, *Soorya*, *Vedany*, *Bhanoo*, *Kendur*, *Ravee*, *Gabhastee*, *Jam*, *Swarna retn*, *Deevakar*, *Meetra*, *Vukhnoo*
- — *Shalnoo*—He who filleth or possesseth all space, One of the twelve sons, and the name of the Deity in his preserving quality.
- — *Ravee*—The river—One of the names of the sun
- — *Mareetee*—One of the eight points of the heavens
- — *Mareets*—The winds
- — *Saare*—The moon
- — *Nakshatras*—Dispellers of darkness. The 18 constellations through which the moon passes in its monthly course Constellations in general
- 22 *Sam*—The first of the four books of the Veda, composed to be chanted or sung
- — *Vasara*—One of the names of *Eendra*
- 23 *Sunkar*—One of the names of *Seer*, or *Fate*
- — *Roodras*—Eleven distinctions of *Seer*, or *Fate*
- — *Vreelless*—The God of riches, otherwise called *Loocer* He is said to preside over the regions of the north, and to be the chief of the *Yakikas* and the *Ilakshys*, two species of good and evil Genii
- — *Purak*—The God of fire He is supposed to preside over the south east quarter
- — *Vasoo*—Fight of the first created Beings of *Drakhu*
- — *Merod*—The north pole of the terrestrial globe, called by the poets to be the highest mountain in the world It is sometimes, by way of pre-

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- — — — — eminence, called *Soo-theero* It is remarkable that the word *Merod* signifies a centre or axis
- 50 24 *Vrechaspatree*—The preceptor of the *Devs* or *Deurs*, the planet Jupiter and *Dia Fous*.
- — *Shankha*—Otherwise called *Karttek*, the general of the celestial armies.
- 25 *Bhreegoo*—One of the first created beings introduced from the mind of *Brahma*
- — *The monosyllable*—The mystic word or monosyllable *Om* already explained
- — *Vap*—A silent repetition of the name of God.
- — *Heemalay*—The chain of snowy mountains which divide India from Tartary, and which, from the immense distance they may be seen, are supposed to be as high as any upon the face of the Globe
- 26 *Amatta*—The Peepal tree
- — *Cheetra rath amongst Gandharvs*—The title of chief of the *Gandharvs* or celestial chariots the *Gandharo of the painted chariot*
- In the *Mahabharat* is to be found a very entertaining story of a combat between him and *Arjoon*, wherein he is defeated, and, his painted chariot being destroyed by a fiery arrow shot from the bow of his opponent, he resolves to change his name to *Dagdha rath*, or the *Gundharo* of the burnt chariot.
- 27 *Oochukrara*, who arose with the *Amrmeta*, or the water of life, from the ocean—The story of churning the ocean for what are called the *Chorda Rattan*, or fourteen jewels, is of such a curious nature, and, in some parts, bears such a wonderful affinity to Milton's description of war in heaven, that the Translator thinks it will afford the reader an agreeable contrast to the subject of this work, and serve as a further specimen of his version of the *Mahabharat*, from which both are extracted.

AN EPISODE FROM THE MAHABHARAT,

BOOK I CHAPTER 15

"*Yasak* is a fair and stately mountain, and its name is *Merod* a most exalted mass of glory, reflecting the sunny rays from the opal surface of his shield borne.

It is clothed in gold, and is the respected haunt of *Devs* and *Gandharvs* It is inaccessible, and not to be reconquered by sinful man, and it is guarded

by dreadful serpents. Many celestial medicinal plants are on its sides, and it attains, piercing the heavens with its aspiring summit, a mighty hill inaccessible even by the human mind! It is adorned with trees and pleasant streams, and resoundeth with the delightful songs of various birds.

The *Soors*, and all the glorious hosts of heaven, having ascended to the summit of this lofty mountain, sparkling with precious gems, and for eternal ages raised, were sitting, in solemn synod, meditating the discovery of the *Amreeta*, or water of immortality. The *D = Narayan* being gloo there, spoke unto *Brahma*, whilst the *Soors* were thus consulting together, and said, "Let the ocean, in a pot of milk, be churned by the united labour of the *Soors* and *Assoors*, "and when the mighty waters have begun stirred up, the *Amreeta* shall be found. Let them collect together every medicinal herb, and every precious thing, and let them stir the ocean, and they shall discover the "*Amreeta*."

There is also another mighty mountain, whose name is *Mandar*, and its rocky summits are like towering clouds. It is clothed in a net of the entangled tendrils of the twining creeper, and resoundeth with the harmony of various birds. Innumerable savage beasts infest its border, and it is the respected haunt of *Keenars Deer*, and *Apars*. It standeth eleven thousand *Iojan* above the earth, and eleven thousand more below its surface.

As the united bands of *Dets* were unable to remove this mountain, they went before *Vishno*, who was sitting with *Brahma*, and addressed them in these words: "Exert, O masters, your most superior wisdom to remove the "*mountain Mandar*, and employ your utmost power for our good."

Vishno and *Brahma* having said, "It shall be according to your wish," he with the lotus eye directed the King of Serpents to appear, and *Ananta* rose, and was instructed in that work by *Brahma*, and commanded by *Narayan* to perform it. Then *Ananta*, by his power, took up that king of mountains, together with all its forests and every inhabitant thereof, and the *Soors* accompanied him unto the presence of the Ocean, whom they addressed, saying, "We will stir up thy waters to obtain the "*Amreeta*." And the Lord of the waters replied,—"Let me also have a share, seeing "I am to bear the violent agitations that will be caused

"by the whirling of the mountain." Then the *Soors* and the *Assoors* spoke unto *Koorma raj*, the King of the Tortoises, upon the strand of the ocean, and said—"My Lord is able to be the supporter of this mountain." The Tortoise replied, "Be it so," and it was placed upon his back.

So the mountain being set upon the back of the Tortoise, *Uendra* began to whirl it about as it were a machine. The mountain *Mandar* served as a churn, and the serpent *Vasookee* for the rope, and thus in former days did the *Dets*, the *Assoors*, and the *Danoo*, begin to stir up the waters of the ocean for the discovery of the *Amreeta*.

The mighty *Assoors* were employed on the side of the serpent's head, whilst all the *Soors* assembled about his tail. *Ananta*, the sovereign *Deer*, stood near *Narayan*.

They now pull forth the serpent's head repeatedly, and as often let it go, whilst there issued from his mouth, thus violently drawing to and fro by the *Soors* and *Assoors*, a continual stream of fire, and smoke, and wind, which ascending in thick clouds replete with lightning, it began to rain down upon the heavenly hosts, who were already fatigued with their labour, whilst a shower of flowers was shaken from the top of the mountain, covering the heads of all, both *Soors* and *Assoors*. In the mean time the roaring of the ocean, whilst violently agitated with the whirling of the mountain *Mandar* by the *Soors* and *Assoors*, was like the howling of a mighty cloud. Thousands of the various productions of the waters were torn to pieces by the mountain, and confounded with the busy flood, and every specific being of the deep, and all the inhabitants of the great abyss which is below the earth, were annihilated, whilst, from the violent agitation of the mountain, the forest trees were dashed against each other, and precipitated from its utmost height, with all the birds thereon, from whose violent conflagration a raging fire was produced, involving the whole mountain with smoke and flame, as with a dark blue cloud, and the lightning's vivid flashes. The lion and the retreating elephant are overtaken by the devouring flames, and every vital being, and every specific thing, are consumed in the general conflagration.

The raging flames thus spreading destruction on all sides, were at length quenched by a shower of cloud-borne water poured down by the immortal *Uendra*. And now a heterogeneous stream of the concocted juices

of various trees and plants ran down into the briny flood.

It was from this milk-like stream of juices produced from those trees and plants, and a mixture of melted gold, that the *Soors* obtained their immortality.

The waters of the ocean now being assimilated with those juices, were converted into milk, and from that milk a kind of butter was presently produced, when the heavenly beings went again into the presence of *Brahma*, the granter of boons, and addressed him, saying—"Except *Narāyan*, every other *Soor* and *Asoor* is fatigued with his labour, and still the *Amrēta* doth not appear, wherefore the churning of the ocean is at a stand." Then *Brahma* said unto *Narāyan*—"Endue them with recruited strength, for thou art their support." And *Narāyan* answered and said—"I will give fresh vigour to such as so operate in the work. Let *Mandar* be whirled about, and the bed of the ocean be kept steady."

When they heard the words of *Narāyan* they all returned again to the work, and began to stir about with great force that butter of the ocean, when there presently arose from out the troubled deep—first the rooan, with a pleasing countenance, shining with ten thousand beams of gentle light, next followed *Sree*, the Goddess of fortune, whose seat is the white lily of the waters, then *Soora-Devee*, the Goddess of wine, and the white horse called *Ouchurara*. And after these there was produced, from the anctuous mass, the jewel *Koustubh*, the glorious sparkling gem worn by *Narāyan* on his breast, so *Paragat*, the tree of plenty, and *Soorabhee*, the cow that granted every heart's desire.

The moon, *Soora-Dever*, the Goddess *Sree*, and the horse as swift as thought, instantly marched away towards the *Dēv*, keeping in the path of the sun.

Then the *Dēi Dharmatāre*, in human shape, came forth, holding in his hand a white vessel filled with the immortal juice *Amrēta*. When the *Asoors* beheld these wondrous things appear, they raised their tumultuous voices for the *Amrēta*, and each of them clamorously exclaimed—"This of right is mine!"

In the mean time *Iraut*, a mighty elephant, rose, now kept by the God of thunder; and as they continued to churn the ocean more than enough, that deadly poison issued from his bed, burning like a raging fire, whose dreadful fumes in a moment spread throughout the world, confounding the three regions of the universe

with its mortal stench; and *Ēci*, at the word of *Brahma*, swallowed the fatal drug to save mankind; which remaining in the throat of that sovereign *Ēci* of magic form, from that time he hath been called *Nel-Kant*, because his throat was stained blue.

When the *Asoors* beheld this miraculous deed, they became desperate, and the *Amrēta* and the Goddess *Sree* became the source of endless hatred.

Then *Narāyan* assumed the character and person of *Moheenee Haya*, the power of enchantment, in a female form of wonderful beauty, and stood before the *Asoors*, whose minds being fascinated by her presence, and deprived of reason, they seized the *Amrēta*, and gave it unto her.

The *Asoors* now clothe themselves in costly armour, and, seizing their various weapons, rush on together to attack the *Soors*. In the mean time *Narāyan*, in the female form, having obtained the *Amrēta* from the hands of their leader, the hosts of *Soors*, during the tumult and confusion of the *Asoors*, drank of the living water.

And it so fell out, that whilst the *Soors* were quenching their thirst for immortality, *Rahoo*, an *Asoor*, assumed the form of a *Soor*, and began to drink also. And the water had but reached his throat, when the sun and moon, in friendship to the *Soors*, discovered the deceit, and instantly *Narāyan* cut off his head, as he was drinking, with his splendid weapon *Chakra*. And the gigantic head of the *Asoor*, emblem of a mountain's summit, being thus separated from his body by the *Chakra's* edge, bounded into the heavens with a dreadful cry, whilst his ponderous trunk fell clearing the ground sender, and shaking the whole earth unto its foundation, with all its islands, rocks, and forests. And from that time the head of *Rahoo* resolved an eternal enemy, and continueth, even unto this day, ut times to seize upon the sun and moon.

Now *Narāyan*, having quitted the female figure he had assumed, began to disturb the *Asoors* with sundry celestial weapons, and from that instant a dreadful battle was commenced, on the ocean's briny strand, between the *Asoors* and the *Soors*. Innumerable sharp and missile weapons were hurled, and thousands of piercing darts and battle axes fell on all sides. The *Asoors* vomit blood from the wounds of the *Chakra*, and fall upon the ground pierced by the sword, the spear, and spiked club—Heads, glittering with polished

gold, divided by the *Palties'* blade, drop incessantly, and mangled bodies, falling in their gore, lay like fragments of mighty rocks sparkling with gems and precious ores. Millions of sighs and groans arise on every side, and the knights overgait with blood, as they clash their arms, and wound each other with their dreadful instruments of destruction.

Now the battle's fought with the iron-spiked club, and, as they close, with clenched fist; and the din of war ascendeth to the heavens. They cry—"Pursue! strike! fall in the ground!" so that a horrid and tumultuous noise is heard on all sides.

In the midst of this dreadful hurry and confusion of the fight, *Nar* and *Narayan* entered the field together. *Narayan* beholding a celestial bow in the hand of *Nar*, it reminded him of his *Chakra*, the destroyer of the *Asvora*. The faithful wagon, by name *Soodersan*, ready at the mind's call, flew down from heaven with direct and resplendent speed, beautiful, yet terrible to behold. And being arrived, glowing like the sacrificial flame, and spreading terror around, *Narayan*, with his right arm formed like the elephantine trunk, hurled forth the ponderous orb, the speedy messenger, and glorious ruin of hostile towns, who, raging like the final all-destroying fire, shot bounding with desolating force, killing thousands of the *Asvora* in his rapid flight, burning and involving like the lambent flame, and cutting down all that would oppose him. anon he climbed the heavens, and now again darted into the field like a *Fessack* to frust in blood.

Now the dauntless *Asvora* strive, with repeated strength, to crush the *Soors* with rocks and mountains, which, hurled in vast numbers into the heavens, appeared like scattered clouds, and fell, with all the trees thereon, in millions of fear-exciting torrents, striking violently against each other with a mighty noise, and in their fall the earth, with all its fields and forests, is given from its foundation they thunder furiously at each other as they roll along the field, and spend their strength in mutual conflict.

Now *Nar*, seeing the *Soors* overwhelmed with fear, filled up the path to heaven with showers of golden-headed arrows, and split the mountain summits with his overruling shafts, and the *Asvora*, finding themselves again sore pressed by the *Soors*, precipitately flee some rush headlong into the briny waters of the ocean, and others hide themselves within the bowels of the earth.

The rage of the glorious *Chakra*, *Soodersan*, which for a while burnt like the oil fed fire, now grew cool and he retired into the heavens from whence he came. And the *Soors* having obtained the victory the mountain *Mandar* was carried back to its former station with great respect, whilst the waters also retired, filling the firmament and the heavens with their dreadful roarings.

The *Soors* guarded the *Amreta* with great care, and rejoiced exceedingly because of their success, and *Eendra*, with all his immortal hosts gave the water of life unto *Narayan*, to keep it for their use.

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30 28 *Lama Dlooh*—One of the names of the Cow of Plenty, produced in churning the ocean.

— 29 *Ananta amongst the Nags*—The *Nags* are serpents habited with many heads. *Ananta* signifies eternal and may be an emblem of eternity. There are some very wonderful stories told of these serpents in the original from which I drew. Dialogues are taken.

— *Varnay*—The God of the Ocean.

— *Jana*—The judge of all.

31 30 *Prahlad*—An evil spirit who was converted by *Krishna*.

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51 30 *Venataya*—A bird fabled to be of wonderful size, and the vehicle of *Vishnu*, the deity in his preserving quality, and who is otherwise called *Garoor*.

— 31 *Makar*—A fish represented with a long snout something like the proboscis of an elephant, and the sign Capricornus.

— *Ganga*—The Ganges. When the river was first conducted from its source, by a Prince whose name was *Ulagarath*, towards the ocean it so fell out that *Pahloo* was at his devotion at the mouth of the *Mahanoder* at a place now

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called *Natalgunge*.—The Goddess in passing swept away the utensils for his absolutions, which so enraged him, that he drank up her stream; but after a while his anger was appeased, and he let her escape from an incision made in his thigh; and from this circumstance of her second birth, she was afterwards called *Fahngere*, or the offspring *Fahnoo*.

- 61 33 *Dwandwa*.—A term in grammar, used where many nouns are put together without a copulative, and the case subjoined to the last only, which is a mode of composition much admired by the Poets.

- 35 *Marga-seersha*.—The month beginning with the middle of October, when the periodical rains have subsided, and the excessive heats are abated.

- *Koosoomahara*.—The season of flowers, otherwise called *Vasant*, The two months between the middle of March and May.—The Hindoos divide the year into six *Reetoo*, or seasons, of two months each, which are thus denominated: *Seetar*.—Dewy season.

Hemant.—Cold season.

Vasant.—Mild (spring)

Greeshma.—Hot season.

Varsha.—Rainy season.

Sarat.—Breaking (up of the rains.)

- 37 *Yasodev*.—The father of *Krishna* in his incarnation

- *Yyasa*.—The reputed author or compiler of the *Mahabharat*.

- *Bards*.—The Poets of India, like the Bards of Britain, were revered as Saints and Prophets.

- *Onsana*.—Otherwise called *Sookra*, esteemed the preceptor of the evil spirit; the planet Venus, and *des Venus*.

- 53 6 *Anjen* and *Koomar*.—Reputed the twin offspring of the Sun, and physicians of the Gods.

- 51 15 *Oorugus*.—Who crawl upon their breasts:—serpents.

- 17 *Chakra*.—A kind of discus with a sharp edge, hurled in battle from the point of the fore finger, for which there is a hole in the centre.—See the story of the charming of the ocean, p. 104

- 19 *Poorosh*.—Already explained.

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- 57 32 *Except thyself*.—*Thyself* should include his brothers, who were also saved.

- 33 *The immediate agent*.—The instrument to execute the decree of Fate.

- 59 46 *Thy four-armed form*.—In which the Deity is usually represented in his incarnations, the images of which *Arjoon* had been accustomed to behold without emotion.

- 58 20 *Amrecta*.—The water of immortality, the *Ambrosia* of the Hindoo Gods.—See the story of charming the ocean, p. 104.

- 65 8 *And a constant attention to birth, &c.*—To look upon them as evils.

- 10 *Exemption from attachments and affection, &c.*—i. e. That no attachments or affections should draw a man from the exercise of his devotion; or that all worldly cares must be abandoned for the attainment of that wisdom which is to free the soul from future birth.

- 12 *The superior spirit*.—God, the universal soul.

- 13 *Sat (ens) nor (Asat) non ens*.—The opposite meanings of these two words render this passage peculiarly mysterious; and even the commentators differ about their true signification. The most rational interpretation of them is, that the Deity in his works is a substance, or a material Being, and in his essence immaterial; but as he is but one, he cannot positively be denominated either one or the other.

- 66 22 *Are the cause which operateth in the birth of the Poorosh, &c.*—That is, The influence of the three *Guon*, or qualities, over the human mind, not only determines the future birth of the soul, but into what rank of beings it shall transmigrate; for as transmigrate it is doomed, until it hath attained a degree of wisdom more powerful than the influence of those qualities.

- 74 14 *Aras and Opan*.—The breathing spirit, and the spirit which acteth in the bowels to expel the feces.

- *Which is of four kinds*.—Either to be misdirected with the teeth, lapped in with the tongue, sucked in by the lips, or imbibed by the throat.

- *The Vedas*.—A metaphysical treatise on the nature of God, which teacheth that matter is a

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mere delusion, the supposed author of which is Vyasa.

73 11 *Kroothasta, or he who standeth on the pinnacle.*

—The divine essence, which, according to the opinion of some of their philosophers, is without quality, and sitteth aloof inactive.

—17 *There is another Poorush, &c., &c.*—This, and the following period, are so full of mystery, that the Translator despairs of revealing it to the satisfaction of the reader. Perhaps *Krishna* only means to collect into one view the several appellations *Kroothasta*, *Poorush*, *Paramatma*, *Eswar*, and *Poorushdhetuna*, by which the Deity is described by as many different theologians, in order to expose their various opinions respecting his nature, and unite them in one.

—20 *Sastra.*—Any book of Divine authority.

80 7 *Zeal*, in the vulgar conception of the word, signifies the voluntary infliction of pain, the modes of doing which, as practised to this day by the zealots of India, are as various as they are horrible and astonishing. *Krishna*, by pointing out what true zeal is, tacitly condemns those extravagant mortifications of the flesh.

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83 2 *The bard's conceit, &c.*—The meaning of this period is too evident to require a note. But, in order to show that the commentators of India are not less fond of searching for mystery, and wandering from the simple path of their author into a labyrinth of scholastic jargon, than some of those more enlightened nations, who for ages have been labouring to entangle the plain unerring clew of our holy religion, the Translator, in this place, will intrude the following literal version of the comment written upon it by one *Sree-dhar Swamee*, whose notes upon the whole are held in as much esteem as the text, which at this day, they say, is unintelligible without them. It can seldom happen that a commentator is inspired with the same train of thought and arrangement of ideas as the author whose sentiments he presumes to expound, especially in metaphysical works. The Translator hath seen a comment, by a zealous Persian, upon the warlike odes of their favorite Poet Hafiz, wherein every obscure allusion is sublimated into a divine mystery, and the host and the tavern are as ingeniously metamorphosed into their Prophet and his holy temple.

NOTE BY SREE-DHAR SWAMEE,

TO THE PASSAGE ABOVE ALLUDED TO.

"The Bards, &c.—The Veds say—"Let him who longeth for children make offerings. Let him who longeth for heaven make offerings, &c., &c." The Bards understand *Samyas* to "be a forsaking, that is, a total abandonment, of such works as are performed for the accomplishment of a wish such works as are bound with the cord of desire. The *Pandits* know, that is, they understand, *Samyas* to imply also a forsaking of all works, together with all their fruits. The disquinters, that is, such as expound or make clear, call *Tyag* a forsaking of the fruit only of every work that is desirable, whether such as are ordained to be

performed constantly, or only at stated periods, and not a forsaking of the work itself. But how can there be a forsaking of the fruit of such constant and stated works as have no particular fruit or reward annexed to them? The forsaking of a barren woman's child cannot be conceived.—It is said—"Although one who longeth for heaven, or for a store of cattle, &c. should all his life perform the ceremonies which are called *Samyas*, or feed the fire upon the altar, and to these and the like ceremonies, no particular reward has ever been bested off: yet whilst the law is unable to enforce a precedent and wary man in a work

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"where no human advantage is to be seen, at
 "the same time it ordaineth that even he who
 "hath conquered the universe, &c. shall perform
 "sacrifices, still for these, and the like religious
 "duties, it hath appointed some general re-
 "ward."—But it is the opinion of Gooroo, that
 "the law intended these works merely for its
 "own accomplishment. Such a tenet is un-
 "worthy of notice, because of the difficulty of
 "obliging men to pay attention to those works
 "It is also said, that there is a reward annexed
 "to the general and particular duties, that they
 "who perform them shall become inhabitants of
 "the *Poonya lok*, that by works the *Pectree-*
 "*lok* is to be attained, that by good works
 "crimes are done away, &c. &c. Wherefore it
 "is properly said—that they call *Tyng* a for-
 "saking of the fruits of every action'

84 13 *Five agents*, &c.—The five agents here implied,

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are probably the soul, as supervisor, the mind,
 as vector or director, the organs, as implements,
 &c.
 85 17 *For is he bound thereby*—He is not confined
 to mortal birth
 — 18 *Anān, Gneya, and Paracynata*—Wisdom, the
 object of wisdom, and the superintending spirit
 87 41 *Brahman*—is a derivative from the word
Grahm, the Deity, and signifies a Theologist or
 Divine
 — — *Ashetree*, is derived from the word *Ksheta*,
 land
 — — *Vayn* and *Sobdra*—are of doubtful origin
 91 76 *By the favour of Vyas*—who had endured *Sanjay*
 with an omniscient and prophetic spirit, by
 which he might be enabled to recount all the
 circumstances of this war to the blind *Dhreea*
rashtra
 92 77 *Maree*—One of the names of the Deity,

END OF SIR C. WILKINS'S NOTES

ever, Pandoo had acknowledged these princes as his own, the objection to their birth was overruled by his example, and the boys were taken under the guardianship of their uncle, and educated along with his sons.

The principal performers in the Mahabharata are distinctively and consistently characterized. The sons of Pandoo, with the exception of *Dileema*, are represented as moderate generous and just and *Dherna* is not ungenerous, although somewhat of a choleric temperament, and of overweening confidence in his herculean strength. The sons of *Dhritarashtra* are described as envious arrogant and malignant and this contrast of character enhances, even in boyhood, the feelings of animosity which the consciousness of incompatible inheritance has inspired.

The genealogical descent of the two families, the circumstances of the birth and education of the princes, the juvenile emulation and enmity, and the adventures of the Pandavas when they attain adolescence, are narrated in the 'Adi Parva' or First Book. The Page of Arms of Hastinapur, with the episodic accounts of the quarrel between *Drona* and King *Drapada* by which it is preceded and followed, are illustrative of the spirit of rivalry which animated the young princes and of some of the ancient usages of the Hindus. Subsequently to the transactions there described, the practices of the sons of *Dhritarashtra* against the lives of the Pandavas become still more malevolent, and they finally set fire to the house in which *Pritha* and her sons reside. As the Pandavas had been warned of the intention of their enemies, they eluded it and escaped by a subterranean passage, leaving it to be reported and believed that they had perished in the flames of their dwelling. They secrete themselves in the forests and adopt the garb and mode of life of Brahmins. It is during this period that they hear of the 'Swayambhar' a tale familiar to the readers of *Kala*, the choice of a husband by a princess from the midst of congregated suitors of *Draupadi* daughter of *Drapada* King of the upper part of the Gwah, and they repair to his court, and win the lady. The circumstances of this exploit, and its immediate consequences form the subject of another section.

The existence of the sons of Pandoo having become generally known by the occurrences at the Swayambhar of *Draupadi* King *Dhritarashtra* was prevailed upon by his ministers to send for them and to divide his

sovereignty equally between them and his sons. The partition was accordingly made. *Yudhishthira* and his brethren reigned over a district on the Jumna, at their capital *Indraprastha*, *Duryodhana*, with his brethren, near the Mouth of *Hastinapura* on the Ganges. The ruins of the latter city, it is said, are still to be traced on the banks of the Ganges, whilst a part of the city of Delhi is well known by the name of *Indraprastha*. The contiguity of these two cities, and consequently of the principalities of which they were respectively the capitals, necessarily suggests the inference, that in the days of the Mahabharata, as well as in later times, India was parcelled out amongst a number of petty independent sovereigns. The inference becomes certainly from the verbiage specification which the poem contains of the very many Rajs who took part in the struggle in favour of one or other of the contending houses. This state of things, however, was not irreconcilable with the nominal supremacy of some one paramount lord and after the partition of the kingdom of *Hastinapura*, a fresh source of envy and hatred springs up in the minds of the sons of *Dhritarashtra*, from the pretensions of *Yudhishthira* to celebrate the 'Rajasya' solemnity—a sacrifice, at which princes officiate in mental capacities, and make presents in acknowledgment of submission. This forms the topic of the 'Sabha Parva,' the Second Book of the Poem.

The claims of *Yudhishthira* to universal homage are preceded by the subjugation of the Powers of India by himself and his brothers. These conquests are merely predatory incursions, and are characteristic of the mode of warfare practised in India even in our own days, in which the object of the Marhattas, as of the Moguls before them, was commonly nominal submission, and the payment of tribute, varying in amount, according to the power of the superior to exact it, rather than the actual annexation of territory to their dominions. *Shah Alam* was titular sovereign of India and the courts were everywhere struck in his name, even after he was a captive in the hands of Sindhu, and a pensioner in those of the British Government. It does not follow, therefore, from the existence of a number of petty contemporary princes that there never was one, nominally at least supreme monarch, nor is there the least incompatibility in Indian history between a sovereign ostensibly paramount, and numerous princes virtually independent. The notions of the countries subdued by

the Pandava princes, and the articles brought as tribute by the subjugated nations, furnish in this chapter much valuable and curious elucidation of the ancient civil and political circumstances and divisions of India.

Amongst the games of the occasion, the sight of which embitters the animosity of the sons of *Dhritarashtra*, a diversion is insidiously proposed by them, which is the unsprung of all the subsequent mischief. The inveterate passion for play by which the early Hindus were inspired, as we learn from various parts of the *Mahābhārata*, as well as from other authorities, is a remarkable feature in the old national character. It is far from entirely obliterated, and it is as strong as ever amongst some others of the Eastern people as the Malays, for instance, who, when they have lost every thing they possess, stake their families and themselves. So in the gambling which ensues in the *Mahābhārata*, at what appears to be a kind of backgammon, where pieces are moved according to the cast of the dice, *Yudhishthira* loses to *Duryodhana* his palace, his wealth, his kingdom, his wife, his brothers and himself. Their liberty and possessions are restored by the interference of the old king *Dhritrashtra* but *Yudhishthira* is again tempted to play, conditioning that if he loses, he and his brothers shall pass twelve years in the forests, and shall spend the thirteenth year incognito. If discovered before the expiration of the year, they are to renew the whole term of their exile. He loses and, with *Drupada* and his brethren, goes into banishment, and lives the life of a forester. A description of the forest life of the Pandavas constitutes the topic of the Third Book, the 'Vana Parva'. Many episodes occur in this book one of which is the story of *Nala*, which is recited to teach *Yudhishthira* and his brethren resignation and hope. Another is the attempt of *Jayadratha* to carry off *Drupada* by force. Then the circumstances of *Jayadratha's* liberation are detailed, with his propitiation of *Mahadeva*, and the passage includes a brief reference to the successive destructions and renovations of the world, and a notice of some of the principal avatars of *Vishnu*.

At the expiration of the twelfth year, the Pandavas enter the service of King *Vasata* in different disguises. Their adventures are described in the 'Arata Parva', the Fourth Book. They acquire the esteem of the king, and when they make themselves known to him at the end of the thirteenth year, and in his alliance to

avenge their wrongs and vindicate their right of sovereignty.

The Fifth Book, the 'Udyoga Parva,' represents the preparations of the two parties for war, and enumerates the princes who enter into alliance with them. Amongst these is *Krishna* the ruler of *Dwaraka*, and an incarnation of *Vishnu*. He is related by birth to both families and professes a reluctance to join either, but prescient of what is to happen, he proposes to *Duryodhana* the choice between his individual aid and the co-operation of an immense army. *Duryodhana* unwisely prefers the latter, and *Krishna*, himself more than a host, becomes the ally of the Pandavas, the character of his especial friend and favourite *Aryuna*, and the principal instrument of the triumph of his allies.

The four following Books are devoted to descriptive details of the battles which take place. Some of these are very Homeric, but, in general, the interest of the narrative is injured by repetition, and the battles are spoiled by the introduction of supernatural weapons, which leave little credit to the hero who vanquishes by their employment. The armies of *Duryodhana* are commanded in succession by *Bheema* his great-uncle, *Drona* his military preceptor, *Karna* the King of *Anga*, his friend, and *Salya* the King of *Madra*, his ally and the description of their operations is contained in as many *Parvas*, named, after them, 'Drona-Parva,' &c. These chiefs, and many others, are slain at the close of their commands, and in the Ninth or 'Salya-Parva,' *Duryodhana* himself is killed by *Bheema*, in single combat with maces, in the use of which weapon they are both represented as excelling. A few of the surviving chiefs on the side of *Duryodhana* attempt to avenge the destruction of their friends by a night attack on the camp of the Pandavas, as narrated in the Tenth, or 'Sauptika Parva.' The attack is repelled chiefly by the timely assistance of *Krishna*.

A short Book, the 'Sri Parva,' describes the grief and lamentations of the women of either party over the slain and the sorrow and anger of the old king *Dhritrashtra*. *Yudhishthira* himself gives way in poignant regret for what has passed and the next Book, the 'Manti Parva' or 'Chapter of Consolation' details, with more than sufficient diffuseness, the duties of the officers of liberality, and the means of obtaining final emancipation from existence. Hence the sections of this *Parva* are entitled 'Majadharma'.

'Dana dharma,' and Moksha dharma' Parvas, or more properly 'Upaparvas,' minor cantos. The Thirteenth Book, the 'Anusasana Parva,' is a long and prolix series of discourses upon the duties of society, as communicated by *Rhishna*, whilst about to die, to *Yudhishthira*. In this, as well as in the sections of the 'Santo Parva,' the didactic portions are enlivened by appropriate tales and fables; each of the Books contains many sound doctrines and interesting illustrations, although both are somewhat misplaced in a narrative heroic poem.

The remaining Books of the Mahābhārata although more or less episodic are in better keeping with the story. They are also short, and hasten to the catastrophe. The Fourteenth, or 'Asvamedha Parva,' describes the celebration of the 'Asvamedha' rite—the sacrifice of a horse, by *Yudhishthira*, in proof of his supremacy. In the Fifteenth Book the Asrama Parva, King *Dhrutarashtra*, with his queen *Gandhāri* and his ministers, retires to a hermitage and obtains felicity or dies. The Sixteenth or 'Mausala Parva,' narrates the destruction of the whole *Yudhishthira* race, the death of *Krishna*, who was one of the tribe and the submersion of his capital *Dwāraka* by the ocean. The Seventeenth Book called the 'Mahāprasthanika' or 'Great journey,' witnesses the abdication of his hardly won throne, by *Yudhishthira* and the departure of himself, his brothers and *Drupada* to the Himalaya on their way to the holy mountain Meru. As they proceed, the influence of former evil deeds proves fatal, and each successively drops dead by the way side, until *Yudhishthira* and a dog that had followed them from *Uttamapūra* are the only survivors. *Indra* comes to convey the prince to *Swarga*, or *Indra's* heaven, but *Yudhishthira* refuses to go thither, unless,

Admited that that equal sky
His faithful dog shall bear his company

and *Indra* is obliged to comply

The Eighteenth Book, the 'Swargarohana' introduces *Yudhishthira* in his bodily form to heaven. To his great dismay, he finds there *Duryodhana* and the other sons of *Dhrutarashtra* but sees none of his own friends, his brothers or *Drupada*. He demands to know where they are, and refuses to stir in *Swarga* without

them. A messenger of the gods is sent to sifew him where his friends are, and leads him to the 'Auces graveolentis Avernæ,' where he encounters all sorts of disgusting and terrific objects. His first impression is, to turn back, but he is arrested by the wrailings of well-remembered voices, imploring him to remain, as his presence has already alleviated their tortures. He overcomes his repugnance, and resolves to share the fate of his friends in hell, rather than abide with their enemies in heaven. This is his crowning trial. The gods come, and applaud his disinterested virtue. All the horrors that had formerly beset his path, vanish, and his friends and kindred are raised along with him to *Swarga*, where they become again the celestial personages that they originally were, and which they had ceased to be for a season, in order to descend along with *Krishna* in human forms amongst mankind, and co operate with him in relieving the world from the tyranny of those evil beings, who were oppressing the virtuous and propagating impiety, in the characters of *Duryodhana*, his brothers and their allies.

The Hari vānisa is a sort of supplement to the Mahābhārata. It professes to give an account of the genealogy of *Hari* or *Vishnu* in the character of *Krishna*, but adds to it genealogical details, the narrative of *Krishna's* exploits and a variety of legends and tales tending to recommend the worship of his demi god. The internal evidence is strongly indicative of a date considerably subsequent to that of the major portion of the Mahābhārata. It has been translated into French by M. LANGLOIS and the translation has been published by the Oriental Translation Committee.

The text of the Mahābhārata has been printed at Calcutta, in four quarto volumes. The work was commenced by the Committee of Public Instruction, and completed by the Asiatic Society of Bengal.

The great extent of the work, and the tediousness of much of its contents, preclude the prospect of its ever being translated throughout, though, as a monument of Hindu antiquity, it merits entire translation. Although, however, we can scarcely expect a translation of the whole, yet very many portions of it well deserve to be rendered into some of the languages of Europe. Something of translation in detail has already been effected. The late Sir CHARLES WILKINS led the way, by his translation of the 'Bhagvat Gita,' which is an episode of the 'Māhishana Parva.' The

'Passage of Arms,' the 'Marriage of Draupadi,' the 'Rape of Draupadi,' and other portions have been freely translated into blank verse by the writer of this notice. The translations were published in the periodical journals of Calcutta. Part of the opening of the first 'Pirae,' rendered into English, it is believed, by Sir C. WILKINS, is published in the 'Annals of Oriental Literature.' Professor BORR has also published the 'Nalae,' the 'Diluvium,' the Journey of Arjuna, the 'Story of Siva,' and the 'Rape of Draupadi' with translations in Latin and German, and the first of these has assumed, in English garb, from the distinguished pen of the Rev. H. MILMAN, in which, surpassing grace of style is combined with extraordinary faithfulness, both to the letter and the spirit of the original poem. As contributing to elucidate the ancient geography of India, a portion contain-

ing the enumeration of a variety of countries has been translated and illustrated by the writer, and incorporated in the pages of the Vishnu Purana and the illustration of ancient India, derivable from the Mahabharata, is in course of very careful and learned prosecution by Professor LASSET of Bonn, in a series of valuable dissertations published in the Zeitschrift für die Kunde des Morgenlandes. By these means, the merits, both poetical and historical, of the Mahabharata are becoming more extensively known but in the amplitude of its extent, in the numerous traditions, legends, and tales, which it contains, and in its many didactic and philosophical passages, it offers an accumulation of materials adapted to different tastes, and auxiliary to diverging researches, which must long advantageously engage the attention, and reward the industry, of Sanscrit scholars.

[The following brief sketch of the Philosophy of the BHAGAVAT GEETA is taken from the QUARTERLY REVIEW, Vol. xiv. It occurs in an able article on SANSKRIT POETRY, attributed to the Rev. H. MILMAN, and contains some exquisite translations of the finest passages in the Poem.]

The Mahabharata is most justly called the Great Bharata, for it is distributed into eighteen parts, which together amount to one hundred thousand slokas or distichs. In the midst of this giant epic occurs the Bhagavat Geeta, or the divine song—an episode, which in the form of a dialogue between the god Krishna and the hero Arjuna, gives a full and most curious exposition of the half mythological, half philosophical Pantheism of the Brahmans. It is, indeed, probable that this episode is of a much later date than the poem it self, it reads like a noble fragment of Empedocles or Lucretius introduced into the midst of an Homeric epic, and we observe that this episode is not noticed in the abstract of the Javanese version of this part of the Mahabharata in Sir Stamford Raffles' work. Yet, in point of poetical conception there is something singularly striking and magnificent in the introduction of this solemn discourse on the nature of the godhead and the destiny of man in the midst of the fury and tumult of the civil war in which it occurs. The battle pauses while the god and the hero hold their sublime, though somewhat pithy converse, and if a later inter-

polation it is allied with great address to the main subject of the poem.

A civil war had broken out between the two great heroic races of the sons of Pandu and the sons of Kuru. The Pandavas, having been driven from the throne of their parent, which had been usurped by the younger race of Kuru, are returning from exile, with a mighty army, to maintain their rights and claim their ancestral sceptre. The battle is in the act of closing, the tall and valiant Bhishma, the leader, on the part of the Kurus harangues his followers, he 'thunders like a roaring lion' and blows his shell of battle, to which the conchs and all the warlike music of his host reply. On the other side appears Arjuna in his splendid car, drawn by white horses, and attended by the god Krishna and all his captains in their torn blow their conch (each of which, like the swords and steeds of the Knights of Arthur and Charlemagne, has its proper name)—a moment, and the battle begins to rage. But Arjuna, still accompanied by Krishna, commands his chariot to be driven into the space between the armies. He surveys the opposing hosts—each composed

of his kindred : he beholds, on either side, brothers in arms against brothers.

populumque potentem,
In sua victriæ convertens victra de vtra,
Cognatæque aces.

A deep melancholy passes over his spirit, and in these words he addresses the deity who stands by his side. (In the verification of these passages, which we have ventured to attempt, our eight-line measure, which we have adopted without rhyme, in the number of its syllables, and as nearly as possible, in its cadence, answers to the Sanscrit original)*

'My kindred, Krishna, I behold, all standing for the battle arm'd,
My every quailing member fails, and wan and wither'd is my face,
Cold shuddering runs through all my frame, my hair stands stiff upon my head,

And Gandarv falls from out my hand, and all my burning skin is parch'd

I cannot move—I cannot stand, within, my quaking spirit swims
On every side, oh fair haired god! I see the dark ill omened signs
My kindred when I've sign in fight, what happiness remains for me?
For victory, Krishna, care not I, for empire, nor the bliss of life,
For what is empire, what is wealth and what, great king, is life itself,

When those for whom we thirst for wealth and toil for empire and for bliss,

Stand in the battle field arrayed, and freely peril wealth and life?
Teachers, sons, fathers, grandsons, uncles, nephews, common kindred friends,

Not for the triple world would I, oh Madhus' conqueror, slaughter them.

How much less for this narrow earth, though they would sternly slaughter me!

Arjuna dwells still more on the miseries of civil war, the extinction of noble races, the suspension of splendid family alliances, the interruption of all sacred rites,

* The oldest, most simple, and most generally adopted measure is the Sloka, a dactyl, of two sixteen syllable lines, divided at the eight syllable. According to our prosodial marks, the following is the scheme—

o _ o _ | o _ o _ | o _ o _ o _ | o _ o _
o _ o _ o _ | o _ o _ o _ | o _ o _ o _ | o _ o _ o _

The first four syllables are bound by no rule, the second half, on the contrary, is unalterably fixed excepting that the last syllable has the common licence of termination. In the second half verse I do not remember a single instance of deviation from this, though sometimes, but very seldom, the first half verse ends with another quadrasyllable foot. See Schlegel, *Indische Bibliothek*, p. 36. Compare Mr. Colbrooke's elaborate Essay on Sanscrit Prosody, Kensington's Preface to Nala, and Bopp's Preface to his Translation of the Iti's bow,

(the sacrificia gentilitia,) the general impiety, the licence among the females. He then sinks back in his chariot, lays aside his bow and arrows, and awaits the answer of the god. Krishna sternly reproves his tameness of character. Arjuna replies in a tone still more sad and broken spirited, and declares that he had rather beg his bread than obtain empire by the slaughter of his kindred. The reply of Krishna breathes the terrible sublime of pantheistic fatalism. Upon this system, the murder, the massacre, of the dearest kindred, are indifferent; death and life are but unimportant modifications of the *being*, and the immortality, the eternity of the soul becomes a terrific argument for utter disregard of human suffering in the present state of being.

'Thou mournest for those thou shouldst not mourn, albeit thy words are like the wise

For those that live or those that die, may never mourn the truly wise.

Ne'er was the time when I was not, nor thou, nor yonder kings of earth

Hereafter, ne'er shall be the time, when one of us shall cease to be. The soul, within its mortal frame, glides on through childhood, youth, and age,

Then in another form re-incarn'd, renews its stated course again
All indestructible is He that spread the living universe,
And who is he that shall destroy the work of the Undestructible?
Corruptible these bodies are that wrap the everlasting soul—
The eternal un-magnable soul! Whence on to battle, Bharata!
For he that thinks to slay the soul, or he that thinks the soul is slain,

Are fondly both alike deceived. It is not slain—it slayeth not,
It is not born—it dyeth not die, past, present, future, knows it not,
Aneant, eternal, and unchang'd it does not with the dying frame
Who knows it incorruptible, and everlasting, and unborn,
What heeds he whether he may slay, or fall himself in battle slain?
As their old garments men cast off, anon new raiment to assume,
So casts the soul its worn out frame, and takes at once another form
The weapon cannot pierce it through, nor wastes it the consuming fire,

The liquid waters melt it not, nor dries it up the parching wind,
Impenetrable and unborn d, impenetrable and undried
Perpetual ever wandering, firm, indissoluble, permanent,
Invisible unspeakable. Thus decreeing, wherefore mourns for it?
But didst thou think that it was born, and didst thou think that it could die?

Even then thou shouldst at me mourn for it with idle grief, oh Bharata.

While it is born must surely die—While'er can die is born again;
Wherefore if the inevitable doom thou shouldst at not mourn, oh Bharata.

In this tone proceeds at some length the implecable deity. *Arjuna* listens with deep submission and deference, and by degrees elicits from *Krishna* the whole philosophy of religion, concerning the nature of the gods, the universe, the nature of man, the supreme good, and the highest Wisdom.

The first question is that which was constantly agitated in the Gfœcian schools—the comparative excellence of the active or contemplative life. Here the *Bhagavat Gēta* departs from the usual doctrine of the *Yōgees*, and eremitical fanatics of the East, and soars to a loftier mysticism. The highest perfection to which the human soul can attain is action without passion, the mind is to be entirely independent of external objects; to preserve its undisturbed serenity it should have the conscious power of withdrawing all its senses within itself, 'as the tortoise draws all its limbs beneath its shell.' Action is necessary, but action must produce no emotion—no sensation on the calm spirit within, whatever may be their consequences, however important, however awful, events are to be unfelt, and almost unperceived, by the impassive mind, and on this principle *Arjuna* is to execute the fated slaughter upon his kindred, without the least feeling of sorrow, or fear, or compunction, being permitted to intrude on the divine apathy of his soul. Some of the images with which the passionless tranquility of the spirit is illustrated appear to us singularly beautiful.

'As to the tides & d unswelling ocean flow the mōt turbidous stream
So to the soul serene unmov'd flow in the und stirr'd ag-lasts'

—And then again the soul, in this state of unbroken quietude,

'Floats like the lotus on the lake unmov'd & unswell'd by the tale'

The senses are employed in their separate functions, yet the soul still maintains its stately inactivity. In the Latin of Schlegel, 'Nihil equidem ago, (sic arbitretur devotus, variatis genibus) cœrens, audiens, tangens, odorans, edens, ambulans, p̄rens, loquens, dormiens, prehensens, intus et coarctans quoque, census tantum in rebus sub subjectis versutus.' Though the life of the anchorite does not appear to equal the religious sublimity this life of unimpursoned activity, yet one chapter seems to arbitrate with peculiar delight in the solitary state of him who dwells apart with his tranquil spirit.

'As hangs the still unwavering lamp, when not a breath disturbs the air

The occupations and the privileges of these holy anchorites are, if not the highest, yet approaching to the highest perfectibility. Their occupation is to keep all the avenues to the senses closed, to retain the soul within itself, to be perpetually repeating the mystic monosyllable, Om, so doing, they may attain on earth the glorious prerogative of seeing all things in God, and discerning the divine Unity, which thus comprehends all things. After death, they ascend and are absorbed into Brahm, the great primal spirit. If through their own want of resolution, or cut short by death, they depart before they have accomplished their devout task, they may be born again, after many ages, in some pious family, re-commence their course, and start afresh from the point of holiness and advancement at which they broke off during their former life. But it is remarkable that not merely are the self-inflicted painful mortifications, the excruciating penances, the absurd and fantastic tortures of the *Yōgees* not enforced, they are positively discommenced. But it is not so much our object to discuss the philosophical or religious tenets of the *Bhagavat Gēta*, as to shew the character of the poetry. *Krishna* gradually develops his own nature and at length distinctly proclaims himself an Avatar of the supreme deity, Brahma himself from whom all things emanate, into whom all are re-absorbed. Rising by degrees, he first proclaims himself to be whatever is most excellent in the whole of nature—he is the soul in the body—among the stars the most splendid—among mountains, Meru—among rivers, the Ganges—among words, the mystic monosyllable—the noblest of animals, of birds, of fish—among the letters, A—among the seasons, the spring—and, what is the most extraordinary, among frauds, gambling with dice. Whatever, in short, is pre-eminent, or splendid, derives its splendour and pre-eminence from being, as it were, a portion of the divine essence. He even goes so far as to assert that, as God, he is not merely all existence, but like wise all non-existence.

'Immutability and Nēthness I am I, what is and what is not.'

Still there is a distinction between the Deity and the universe, which is illustrated by the striking similitude,

'As the wide permeating air fills all the ether a boundless space
So deem ye, that dwellers in men the sum of all created things.'

Thy fate, primeval I know, yet may not guess thy dread
design.

The god replies, and brings back the whole description to the part from whence they set forth, closing, as he began, with the same fearful lesson of inexorable fatalism:

'Time, the destroyer I, prepared to' extinguish all you armed host;
Save thou, shall not a man survive in that proud battle line arrayed—
Wherefore, arise, the glory win—defeat the foe—enjoy the throne
By me already are they slain, fate's passive instrument art thou—
Slay Dron and Bhishma, Jagathish, and Karna, and all the val-
iant host,

Strike them, already struck by me, be fearless and be conquerors.'

We subscribe to the opinion of Baron Humboldt, that the seven concluding cantos of this remarkable poem are by a different hand, perhaps of a later philo-

sophy. To us, as poetical critics, they appear less vigorous and imaginative—and, however full of very curious information as to the philosophical tenets of the Braminical religion, mar the kind of unity which seems to combine and centre on one purpose the bolder and more complete outline which is comprehended in the earlier cantos. Nor can we afford space for any detailed examination of these later books. On the whole, the Bhagavat Geeta is certainly one of the most curious, and the most characteristic works, which we have received from the East. As a record of religious and philosophical opinion it is invaluable; and if the progress of Sanscrit criticism should hereafter be able to fix, with any certainty, the date of this episode of the Mahabharata, it would throw light on the whole history of Indian civilization." *Quarterly Review*, vol. xiv.